Elizabeth Cornwall's Book

Holy Union, and Holy Contention,

Described and Pressed.

By *DANIEL BURGESS.*

Behold I will bring it Health and Cure, and I will cure them, and will reveal to them the abundance of PEACE and TRUTH.

Jer. 33. 6.

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Life of

Henry Williams Jr

of Boston

To the Right Honourable

Sir *THOMAS LANE*,

Lord-Mayor of *London*.

Great Sir,

IT is confeſſed theſe *two Mites* do make no more than a *Farthing*. Too mean a Preſent, to be made unto an *Earthly God*. But that, altho' it be *ſmall*, it is *ſacred*. Bearing the Image and Superſcription of the God of *Truth* and *Peace*.

Our Saviour's *Soul*, being in an Agony, was relieved by a thing ſo infinitely below him, as an *Angel*. And it is hoped that his *Body*, the Church, in her preſent Conflicts,

may receive *some Good* from a thing that is *so far from Rich.*

I mean her Conflicts with most *sensless Errors*, and as *causless Angers.* Of which, the former do threaten to make her a *Heaven without a Sun, a Moon or a Star that leads to Christ.* And the latter, to make her a *Cyclop's Den*, wherein ὄδεις ὄδεν' ἀκούει. Yea, in one respect, *worse than Hell it self*; even a *Kingdom*, or rather a *Rout, divided against it self.*

My Lord;

It is told on both sides of the *Equinox*, that your City is on fire with both of these. The Combustions between *Jurors* and *Nonjurors*, between *Cons* and *Noncons*, and between *Noncons* and *Themselves*, are talked of in both *Hemispheres.* And there are, who do fear the worst

of

of Conflagrations; unleſs he, *who puts a Bridle into the Mouth of the Sea*, do alſo ſay to our *Ignes fatui*, *Ye ſhall come no further*. I have therefore preſumed, that a Bucket, tho none of the biggeſt, and not at all painted, might at this time be reaſonably well accepted.

However, I have choſen now, to break ſilence, whatſoever Diſcouragements do break forth unto me. And to caſt off that *impudent Modeſty*, which tempteth to be *ſinfully Dumb*, when there's no Hope to be *applaudedly Eloquent*. Perſuadeth to put *One Talent* to no uſe at all, becauſe it is but *One*; and becauſe, Men will ſee it is but *One*, and not *Five*. *Pauper ſum, & Videri volo.* I have reſolved, if I can effect no more, to do what the Moraliſt ſaith is done by every Wri-

ter; even to publish, *Morum & Ingenii mei Chirographum.*

Nor would I dare to ambition your Lordship's Patronage; but that, I do know *such Countenances as yours*, be sanctified by God to produce and cherish the *Seeds of Vertue* in your People. Even as the *Aspects and Influences of the Stars* be ordained in Nature, to animate and maintain the *Plants of the Earth.* For this Reason, I would *supplicate*, if I did in the least *doubt*, of your so beneficent Favour. But,

Sir, You have too good a *Report of all Men, and of Truth and Peace themselves*, to have that Doubt admitted. Sir *Thomas Lane*, is the Name of a *Cedar*, an *Olive*, a *Vine*; not a *Bramble*. A Name, without Enemies enough to deliver it out of the hands of that rare *Wo*, of being

being *well-ſpoken of by all Men.* A Name, ſafe from the Fear of *Galba*'s Blot; *Omnium judicio, digna imperio, niſi imperâſſet.*

Nevertheleſs, being, as you very well know, illuſtrious Stars have ſometimes fallen; and thoſe of higheſt *Place*, of brighteſt *Glory*, and of moſt regular *Courſe*, are, often by *Cenſurers*, as well as by *Aſtronomers*, named *Dogs*, *Goats*, and *Scorpions*; being that there was never an Age, in which *a dead Fly* wo'd more damnify *a Box of Ointment*, than it doth in ours; I will not leave your Lordſhip without a ſmall caſt of my Office. But will conclude with a few *Aphoriſms*, which, tho I may order more like a *Maſon* than a *Jeweller*, you will not be at a loſs how to uſe.

Earthly Gods, be but Worms of grea-

ter *Quality*. And, not at all the more Proper Men, for their High Stilts.

Very few Camels, do run thro' the Needle's Eye. Scarce one *Dives* of a thousand, ever gets to *Abraham's Bosom*.

Magistrates be stark naught, if they be not so far from Bribery, that they are good for nothing. Avarice, makes a *Shepherd* a very *Wolf*.

Good Pilots, do not steer by Planets, but by the Pole-star. Wretched is the *Mayor*, that makes Flesh and Blood his *Common Council*. And, in all his Counsels, is not swayed by the Divine Oracles.

The most Rising-ground, is the most Falling-ground. And the Year of Mayoralty hath no hour in it, but what is an hour of Temptation. So many *Serpents* be in its *Paradise*, that he is a wonderful *Adam*, who *falls* not foully therein. The

The Earthen Pot, is never broke but by striking againſt the Iron Rod. Nothing but Sin againſt God's Chriſt, can lay a Lord's Honour in the Duſt. Earth were as ſafe as Heaven, if it kept from fighting againſt Heaven. Sanctity, makes the fraileſt Man, as invulnerable as the ſtrongeſt Angel.

Joſhua's *and* Caleb's, *fear no Canaanites; but reckon their Giants as Piſmires, and their Anakims as Graſhoppers.* They muſt be *bold as Lions*, who work Righteouſneſs in *High Places.* They muſt ſee no Fear, but in their Enemies Faces.

Good Shields, can bear all Darts. They are ſorry Governors that are not invincible by *Meduſa* and *Andromeda.* Whoſe *Patience*, makes them not able to endure *Hardſhips*; and *Temperance*, to ſtand out againſt

Careſſes

Caresses and Blandishments. Whose Christian Vertues have not rendred them insuperable by *Scylla's*, and *Sirens*.

Civil Power, is as good-natured as Ecclesiastical; and, is but for Edification, not for Destruction. It is abused when you *shoot* the unclean Birds, which if you pleased, you might, as Father *Abraham* did, *drive* away from the Sacrifice. *C. Tacitus* commends his *Agricola*, for that; *Non semper Pœnâ sed sæpe Pœnitentiâ contentus fuit.* And our *Christian Seneca* bids Men, never go to the Extremity of their *Estates*, their *Power*, or their *Consciences*.

Alexander *conquered the World*, μήδεν ἀναβαλλόμενος. It is an equal Fault and Folly, not at all to consider, and to do nothing but consider. A wise Man's Heart and Hand

are

are joined. *Artaxerxes*'s Precept is memorable; *What* Ezra *requires let it be done speedily.*

Pious Projects have their Reward, as well as Performances. *Abraham* was applauded, for the Sacrifice of *Isaac*, whom he never (actually) offered. And *David* for the *Temple*, which he never built. A holy Consultation, is so truly a whole Burnt-offering.

Interest the Almighty in your Intention, and he will interest himself in your Executions. His *Apollo* shall overcome every *Python*; and make every *Mountain* become a *Plain* before you. *With him are Strength and Wisdom; the Deceived and the Deceiver are his*; Job 12. 16. Whence a Divine of good Note observed, that, *God knew well enough how to deal, with all the Fools and Knaves in the World.*

Hezekiah

Hezekiah acted for God *with all his Heart*, and he *prospered*.

In Morality, there be no such things, as *Fæces laudabiles*. Every Word and Deed that is sinful, is shameful. *Profane Wit*, is damned Folly. *Minted Oaths*, are Excrements breaking out at Fools Mouths. *Lascivious Jests*, are Mercury and Arsenick. *Drolling with Holy Scripture*, is a Man's damning himself with the Word given to save him. *Laughter at another Man's Sin*, is a horrid Heighth of our own. And *worldly Discourse upon God's Day*, argues us to be none of God's Servants, but the World's.

Miserable be the Rulers that be like Mercury's *Statue*. That point out the Way for others to walk in, but take no Step in it themselves: That give not *Examples*, as well as *Precepts* for Vertue:

Vertue: That imitate not the *Cinamon Tree*; which keepeth its principal Fragrance in the Bark, that holds on; and doth not let out all its Sap in the Leaves and Fruit, that fall off from it: That count not *their own Hearts* the Principal of their Subjects; and order not *their own Lives* with double Diligence.

Temperance, is the best Physick; Patience, the best Law; a good Conscience, the best Divinity: Bp. *Sanderson* closed one Sermon, with these Words, great enough to make another.

The strongest Constitution, is not a sufficient Protection against the Plague. The best of *Magistrates*, need to take daily *Antidotes*: Their *spiritual Health* is far from perfect; and the *Air of every City* is very contagious: Of any Mens evil Spirits, theirs will

not

not go forth without Fasting and Prayer. And, unless they *walk with wise Men*, we never see them *continue* wise. *Sylla Felix* owed much of his Felicity to the Converse of his *Metellus Pius*.

When Sins be unto Death, Pity it self is Iniquity. When the *Divine* Law and the *Municipal*, call for Death, the Rule is inviolable, but at your peril; *Non parcat Oculus, non accipiat Pretium!* He that pardons Murder, is a *Murderer* of Men, and a *Traitor* to God!

They be wild Olives, that do not empty themselves of golden Oil; and even waste themselves, for the Welfare of their Subjects. Plowing and *Threshing*, be not Works more painful than Ruling. He is besides himself that undertaketh those, and will not strain the Nerves of his Body; or undertaketh

taketh this, and will not strain the Nerves of his Mind. φρόντιζε ἀγαγμένων, ὦ βασιλεῦ, said the Persian Officer. *Herodot. l.* 9.

The Present Lord-Mayor, hath not a nobler Work to do, than what was well proposed to his Honourable Predecessor. To him, our judicious and holy Mr. *Hamond* dedicated his Book of *Family-worship*. The Worship, in which the Welfare of City, Church, and State, is as much concerned, as in any to be named. This, your Lordship, being now a *Briareus*, as well as an *Argus*, hath an hundred ways to promote. And, if in all of them you bestir your self, so as to repossess Religion of the Houses out of which it is shut, it will be said to you as to *Abner* by *David*; *Thou art a valiant Man, and who is like thee in all* Israel? Lastly;

When

When mortal Judges go from their own Tribunals, they are had away to a much greater: To a more enlightned, and more awful one.

My Lord,

As far as I underſtand, ſerious Chriſtians of all Perſwaſions among us, are ſaying, *The Bleſſing of the Lord be upon you! We bleſs you in the Name of the Lord!* And, with as great Sincerity and Conſtancy, as by any of them, the ſame is ſaid, by

Your Lordſhip's moſt

Humble Servant,

DANIEL BURGESS.

To

To the Catholick Church of Christ Jesus, Pastors and Flocks;

On Earth Peace.

FOrgive this Boldneſs, Holy Mother: The meaneſt of thy Sons, aſſameth to make one among thy Conciliators. It is propheſied, that a little Child ſhall lead Wolf and Leopard, Calf, young Lion, and Fatling, into the Way of Peace. Divine Power delighteth to glorify it ſelf in Weakneſs. A deſpicable Creature hath more than once been of uſe to a Capitol. Strength to ſtill Enemies hath been ordained out of the Mouth of Babes.

Gath and Aſcalon, ring of the Fall of thy Union: Mahomet's Vaſſals exult, ſaying, their Prayer is heard; and the

Christian Church *is more* Mutinous *than* Militant. *The Antient Catholick and Apostolick Love, in all places, is fain as* Eutychus; *miserably sunk, tho its* Life seem still to be in it. *But, in others, it is fain as* Lazarus; *dead, and buried out of sight.*

Insomuch that some say, as Thomas *to his Fellow-Disciples,* Let us also go that we may die with it! *And others cry to their Saviour, as* Mary *and her Sister,* Lord, if thou hadst been here, our Union had not died. *Not a few, adding* Martha's *words,* But we know that even now whatsoever thou wilt ask of God, God will give it us. *Yea, and sweetly supposing the Lord to say of our dead Union, as of her dead Brother,* It shall rise again: This Sickness, *it self,* being not unto Death.

Nevertheless, a great danger there is, that many may sin Martha's *Sin. And, as much as they long for the Resurrection of our Union, may behave themselves as ill as she and her Companions. The Lord Jesus bidding them to* take away the Stone, *and the* Remora, *they may withdraw*

draw their Hands, open their Mouth wide in Excuſes, and plead, as Martha, *for diſuſe of Means*; Lord, by this time our Union is utterly corrupted, for it has been dead ἤδη ὄζει τετραήμερος, &c. many days!

Wherefore, let it not offend, that I am of the more attentive Obſervers of Chriſt's Word! Who conclude, that, if we ſhall believe, we ſhall yet ſee the Glory of God: *The Glory of God,* and the Son of God glorified. *Glorified in the* Victory *of his* Goſpel-Truth; *in the* Fruſtration *of* Satan's Malice; *in the* Detection *of* falſe-Brethren's Hypocriſy; *in the* Demonſtration *of* ſound-Chriſtian's Conſtancy; *in the* Diſcovery *of* weak-Chriſtian's Frailty; *and in the* Manifeſtation *of* his own inviolable Truth, and ineffable Goodneſs. *I ſay, who pertinaciouſly do thus conclude; and, in this Confidence, do vigorouſly ſet themſelves to* take away every Stone.

Harmoniouſly ſaying, O UNION, ſeeing that by thee we enjoy great Quietneſs in our Spirits; *and by thee* lead a quiet and peaceable Life in all

Godlineſs and Honeſty; *and* ſeeing that by thee very worthy Deeds are done for Enlarging Chriſt's Kingdom; whither thou goeſt we will go, where thou lodgeſt we will lodg: Thy People ſhall be our People, and thy God ſhall be our God. *Separation*, with her much fair Speech, ſhall not cauſe us to yield; with the Flattery of her Lips ſhe ſhall not force us. *Our* Charity, like *Noah*'s Ark, *ſhall contain* all the World; *and our* Brotherly-Kindneſs, *like* Abraham's Boſom, *ſhall receive* all *Abraham*'s Children. *Amen.*

Holy

Holy Catholick Union:

Preſſed as the Means of Enlarging Chriſt's Kingdom.

JOHN 17. 21.

[*Neither pray I for theſe alone, but for them alſo which ſhall believe on me thrô their Word,* v. 20.]
That they All may be One, as thou Father art in me, and I in thee; that they may be One in Us: that the World may believe that thou haſt ſent me.

WITH a wonderful Succeſs, a little Captive Girl once ſaid to her Lady; *Would God my* [Leprous] *Lord were with the*

Prophet that is in Samaria; *for he would recover him of his Leprosy*, 2 Kings 5. 3. With a better-built Confidence, this I say; *Would God, Contentious Christians were here with their greater Prophet; for he would recover us of our Hectick.*

A *Goshen* of Light, and a *Canaan* of Milk and Honey, flow together in his Words before us. Exquisitly apt for the Purpose, both of them. Obvious are

The *Blessing* prayed for; Unity.

The *Extent* of it; among all Believers.

The *Pattern*; the ineffable Unity of the Father and the Son.

The *Quality*; holy, in God and Christ.

The *Fruit*; Christ's Honour in the World.

All which we have in this Doctrine;

Christians Holy, Catholick Union, after the Divine Pattern, is a necessary Means of Enlarging the Kingdom of Christ.

As a Means thereof it is desired by Christ; both for the College of his Apostles,

stles, and the Disciples of the first Age; *v.* 11. And for all that ever should believe on him to the World's End; *v.* 20, 21. Neither ought it to pass unobserved, that *he prayeth for nothing for them, but this Concord.* Nothing in this World, but *Unity.* Comprehending all their *Spiritual* and *Temporal* Welfare therein. As that wherein *the Lord commandeth the Blessing, even Life for evermore.*

Be it the more attentively considered;

1. What this *Union* is?
2. What is its *Usefulness* for Enlarging Christ's Kingdom?
3. What the *Use* of this Doctrine?

§. 1. *Of the Holy, Catholick Union, and conformed to the Divine Pattern.*

It is a *New Creature:* For our common Fall in *Adam* brake us all to pieces; divided us from *God*, from *Our selves*, and from *One another.* Made us *hateful*, and *hated*, and *hating* all. In our Unregenerated State, we are Enemies to God, and *dishonour* him; to our Souls, and

destroy them; to our Neighbours, and *devise Evil* against them. Contemning *Inferiors*, envying *Superiers*, emulating *Equals*. Loving neither God, nor our Selves, nor our Neighbours; tho much *flattering* all. Having no Love at all, but what is vitiated; no Honey, but poisoned. *Ostritches in the Wilderness* excel us in Kindness. The *Wild-Boar* and the *Lion*, live in greater Union. Bonds of *Nature* cannot hold us. *Manasseh* and *Ephraim*, were *Joseph*'s only Sons; and born in the Land of his Affliction; yet they agree no more than Fire and Water. Bonds of *Authority* will not hold us neither. *Judah* is the Kingly Tribe; yet *Ephraim* and *Manasseh* are, both, against *Judah*. *Demoniacks* we are, and *all Bonds* we break. *Destruction and Misery are in our Ways, and the Way of Peace we have not known.*

Quando Leoni Fortior eripuit vitam Leo? qo nemore unquam Expiravit Aper majoris dentibus Apri? *Juven.*

Neither do we ever know, till he who at first *created us* in it, *restoreth us* to it, Re-uniting us to Himself, to our Selves, and to One another; Renewing

that

that *concreat triple Union*. With himself it was, that it was first broken; and with himself it is, that it must be first made again. It being like that Plant, which *Natural Historians* report to live or die, according as its *Top-most Branch* doth.

But the *Separation* Sin made betwixt God and Us, was unspeakably wide; and, without a *Miracle*, perfectly unreconcilable. Nevertheless, a miraculous Way, and astonishing to Angels, is found to re-unite Men. For, Man becoming *Rebel*, *Fugitive*, *Exile*, and far from God; God becometh *Man*, and a *Servant*, and a *Curse*, to bring him nigh again. The *Essential Son* of God becomes the Son of Man, that the rebel Sons of Men might become the *Adopted Sons* of God; his *Heirs*, and his *Christ's Coheirs*; *a People* so *near unto him*.

Near, with a very *Physical* or *Natural* Nearness; which all, even the worst of Men, have, and the highest Angels enjoy not. Near, with a *super-natural* Nearness, and of special Grace; which all, and only, the Heirs of Salvation do possess. For, look, as Christ, tho he was made

Man,

Man, was in a ſuper-natural Way conceived by the Holy Ghoſt; ſo, all whom he brings nigh unto God by his Blood, they are in a ſuper-natural Way myſtically united to him by the Spirit. He, by his Spirit takes hold of them; and cauſeth them by Faith and Love to take hold of him. By which Unition, is made the bleſſed Union; *Chriſt in us, and we in Chriſt:* And, thereby, *God dwelling in us, and we in God.*

A Nearneſs, how aſtoniſhing! And comprehenſive of all Nearneſſes; Political, Oeconomical, Ethical, Logical, and what not? Here is the Nearneſs of *Covenant*; we are now in League with God again. Faith lays hold on his Covenant, liking well its Conditions. The Nearneſs *of Subjects to their King*; now adieu is bid to all other Lords. Our Song is changed, *The Lord is our King, our Praiſe ſhall be of him continually.* The Nearneſs of *Servants to their Maſter*; being redeemed out of the Hands of our old Murderer, now we ſerve our true Lord and Maſter. Faith will have our Ears boared through, and our Souls bound

bound to serve him for ever. The Nearness of *Friends to a Friend*; now we become acquainted with God again; as the Father of the Faithful, so all his Children are Friends of God. No longer Strangers, but Familiars: [I am yet but half way; behold greater Nearnesses than these!] The Nearness of *Children to a Father*; now are we no more *Aliens*, *hired Servants*, or *meer Friends*, but Sons. Faith's Language is, *Our Father*. And, tho Clouds return after the Rain of Temptations, it stands to it, with a *Doubtless thou art our Father*. The Nearness of *a Spouse to a Husband*; true Faith is a Nuptial Knot, and binds a Marriage-Covenant. The Scriptures of Truth vouch for it; *Our Maker is our Husband*. The Nearness of *Branches to their Root*; now Christ is the Vine, and we the Branches. By Grace on his side, and Faith on ours, we derive Life, Maintenance, and Growth from him. The Nearness of *an Eater to the Bread that he eats*; which is hugely greater than of a Man Seeing to that which he seeth, or Hearing to that which he heareth: now

Christ

Christ is our Bread, and by holy Faith we feed on him. Finally, (for what can be more?) the Nearness of *Members to their Head*; now for Eminence, for Governance, and for Influence, Christ is our Head: To him we give the *Preheminence in all things*: Unto him *every Knee bows*: *From his Fulness we receive, and Grace for Grace.*

Being thus *reduced to God*, we are also *come unto our Selves* again. In loving Him, we love our Selves; in honouring Him, we honour our Selves. We together cease to be Rebels to Him, and to be Devils and Destroyers of our Souls. Yea, being returned to the *God of Love*, we are made to love *all the Family of God*. Of *Vultures* we are made *Doves*; *Doves*, without Gall against any of his Church or World. *Amatorious*, and loving to love *all Men*, *especially the Houshold of Faith*.

Our *Union herewith*, is an Oneness of Mind, Love, Design, and Interest: *Consent in Judgment*, *Concord in Affection*, *Concurrence in Action*, *Sympathy in every Condition*. The Church is then as one Body,

Body, when in these Particulars it is one. Of one *Heart and Soul*, as *Acts* 4. 32. *Minding the same things*, as *Phil.* 3. 16. *Speaking the same things*, Phil. 2. 2. Following the same Ordinances, as *Acts* 5. 12. *All, with one Accord in* Solomon's *Porch*: Sympathizing, as *Rom.* 12. 15. *Rejoice with them that rejoice, weep with them that weep.*

This Union *is in God and Christ*, as Christ prayeth, [*That they may be One in Us*] when it is sincere and holy; *viz.* when it is from an holy *Principle*, wrought in us by the Spirit of the Father and of the Son. When it is by the holy *Rule* of the Word of the Father and Son: When it is for holy *Ends*, the Honour of the Father and Son.

Catholick it is, when it's held with *all* Christians. Even of greatest Variety as to the measure of *Gifts* and *Graces*; and of *Offices*, and *outward Conditions*.

It is *conformed to the Divine Pattern*; or, an Union, like to that wherewith God the Father and the Son are One, when it is *Spiritual*; (for the Holy Ghost is by some called the Bond of the Union between

between Father and Son. When it is *orderly*: for the Union between Father and Son, causeth not a *Confusion* of their Persons. They are *distinct* tho *undivided* Persons; and do act their several Parts. So must Church-members; their *Unity* must not degenerate into *Confusion*. Every Member in the Body is not an Eye; nor is every Member in the Church a Guide, or Ruling Officer: When it is *constant and perpetual*; for so is the Union between the Father and Son. Lastly, when it is *full of Love to Sinners*; for so agreed and united the Father and Son to procure their Salvation. Had they disagreed, no Man had ever been saved. Wherefore, they are the Men who are One as God and Christ are One, who do *put by Differences* to save Souls; and *keep united*, in Endeavours to make them blessed: Who shut *Contention* out of the *Church*, in order to drive *Atheism* out of the *World*: And surely, *blessed are these Peace-makers, for they shall be called the Children of God.*

§. 2.

§. 2. *Of the Usefulness of this Union among Christians, to promote Christ's Kingdom.*

Glorious things are spoken of thee, O thou holy Union! Nor is it the least that is here proposed; sc. *Promoting the Kingdom of Grace*, which is *Hastning the Kingdom of Glory*. Alas, that it should be seen, and told abroad in the Earth; *Within sixty Years after Christ's Ascension, Christianity did extend further among the Nations that had been Heathen, than it doth this day extend:* And that, *where the Gospel is now most powerfully preached, scarce one of an hundred practically believes it.* To say nothing of *Papists*, and other *mock-Christians*. The greatest Charity must fear them all to be such, that do not *sit down, and weep when they remember Zion*: Yea, and that rise not up also, and join their Hands to *build up the Walls of* Jerusalem.

That is, to *unite*: To unite in *the holy Union*, that our Saviour declares to be so cogent a Proof of his Divine Mission.

ſion. *That the World may believe that thou haſt ſent me, I pray that they may be One in Us: q. d.* "The Amiableneſs of this "Concord, will charm the *Adders* which "are no other way to be allured; and "make the Rabble that cry *Crucify him, "crucify him*, to change their Note, and "ſay, *Thou art Chriſt, the Son of the "living God.*

It is a blind Man's Queſtion; but if any ask, *What is this Vine-tree more than any other Tree?* This Union, what doth it for the World's Conviction and Converſion to Chriſtianity? It is anſwered; It doth both *Ponere* & *Tollere*; it puts *Loadſtones*, and takes away *Stumbling-ſtones*: Sets to view all that is apt to *win Affection*, and to *conquer Prejudice*. Builds up *Arguments* for Chriſtianity, and breaks down all *Objections* againſt it.

Of the Arguments that it doth advance, theſe I take to be of the firſt magnitude. Theſe, which are eminently convincing both of *Barbarian* Infidels, and *Baptized* Ones.

1. *Holy*

1. *Holy Union demonstrates Christ to be no Minister of Sin; and shows forth the Purity of Christianity.* For, Concord is of the things acknowledged honest among Heathens; with *Chinees*, *Japonians* and *Tartars*, Discord is of extream Moral Turpitude. *Philosophers* of all the old Sects, condemned froward and factious Spirits. The *Golden Age* was elapsed, and the very *Iron* one had entred, before any such were in being, the *Poets* say. All the Nation of *Historians* brand a *Caligula*, and blazon the Praise of a *Trajan*, or *Antonine*. Tho very few do keep Peace, all Men commend it, say their *Orators*. The *Romans* went not to their *Senate-house* till they had worshipped in the Temple dedicated *Jovi Depositorio*; as believing their Minds to be unfit for Counsels, till they had laid down their Grudges. In short; *Homer* feigned that *Jupiter* took *Atee* the Goddess of Strife by her Hair, and threw her out of Heaven to make Peace therein. And, an *Heaven* will *Christ's Church* ap-

pear, when that *Alecto* is caſt out, and ſacred Peace flouriſheth in it: All will ſay then, Chriſtianity is *from Heaven, and not of Men.*

2. *Holy Union maketh plain, that Chriſt is more than Man; and Chriſtianity is of a Divine Power and Efficacy.* For, Infidels are certified by *Experience* in themſelves, and by *Obſervation* of all others, that Contentiouſneſs is an *hereditary Diſeaſe.* That, (as the *Thebans* were ſaid to have been) we are all ſprung from *Serpents Teeth.* And, of our venomous Nature, are addicted to quarrel, and bite each other. Invincibly addicted, till by an *Heavenly Suada*, and truly *Divine Power*, we are reclaimed. Inſomuch, that he who ſhall quench this *feavoriſh Fire*, and ſtop this *Flux of Blood*, is ſure to be honoured with many Honours by them. Of Chriſt, thus working, they will ſay as the Centurion, *Truly this is the Son of God.* And of thoſe in whom he works this Cure, they will as promptly ſay, *God is in them of a Truth!* How often have we heard it argued by them,

on

on the behalf of United Christians, as it was by him in the Gospel? *Why, herein is a marvellous thing, that ye know not whence they are, and yet they dwell in Love!*

3. *Holy Union manifesteth Christ to be a merciful King; and Christianity to be an easy Yoke and light Burden:* For so it is, and so do Infidels know it to be; where Peace and Quietness do keep house, it is not a *Bramble* that reigns. Nor is the Service other than Perfect Freedom. Among the *Greeks*, the Statue of *Peace* had *Pluto* the God of Riches in its Arms: And among the *Romans* it holds a *Cornucopia* in its Hand. Shewing both to be of the Mind of the *Hebrews*, who comprized all Good in the name of Peace. Conceiving that the Disposer of all things had given unto it, as *Caleb* unto *Achsah*, both the *upper and the nether Springs*. And that, wherever it came, like the *Ark* in *Obed-Edom*'s House, it made all things to prosper. Like the Cities of *Syracuse*, and of *Rhodes*, it had the Sun always shining on it. By reason

hereof, as *Balaam's* Wish to die their Death, many wish to live the Life of cemented Christians: Saying of them, *Happy is the People that is in such a Case: Happy is the People whose God is the Lord, and Prince of Peace!*

4. *Holy Union illustriously evidenceth Christ's Wisdom; and sheweth Christianity to be as Mount* Zion *which can never be moved.* For, certain it is; and so plain, that the Heathen who runs may read it every where; Strength consists in Union. *Sticks of Fire*, if separated, are soon quenched: *Drops of Water*, if parted, be presently dried up. *Wands*, which in the Bundle a Giant cannot break, when taken asunder, a Child in Coats will break. *Erratick Herbs*, that grow not together in Gardens, are exposed to the Mouths and Feet of Beasts. *Birds and Beasts that live solitarily*, are every Man's Mark, and obnoxious to Gunshot; whilst such as unite in *Flocks* and *Herds*, (as *Doves* and *Sheep*) tho extreamly weaker, are abundantly safer. And as for Men, we are Creatures least

of

of all able to subsist alone; and do much more need one another. As to things *Natural*, *Civil*, and *Sacred*, we do so: But for one another's Hands, we must starve with Cold and Hunger, and be Preys to every Devourer. Nevertheless, as *Houses*, ever so near built, do not in the least strengthen one another; unless they be fastned in their *Walls* and *Roofs*: Let us be joined ever so near in *Relation*, we contribute nothing to each other's Benefit, unless we be knit together in *Love* and *Affection*. Wherefore let Christ's *little* Flock be an *united* One; let *Ephraim* and *Judah no more be two*; and then, of their choice to be on the strongest side, this and that Nation will change their God, break their Idols, and come unto our *Zerubbabels*; saying, *Let us build with you, for we seek your God.*

Fac nos singulos: Qid sumus? Præda, animalium victimæ, facillimus Sanguis, &c. *Senec.*

5. *Holy Union certifieth Christ's Truth; and Christianity's Worthiness of all Acceptation.* For, as all do or may know, Christ promised his Ministers and People to be with them to the End of the

World. In all Ages, and against all Oppositions of Spiritual Enemies, to assist them; and keep them by his mighty Power through Faith unto Salvation. To send them, in order hereto, *the Holy Spirit of Love* to abide with, and in, them for ever. To lead them, and keep them in the Love of God, and of each other; so that they might never perish, or be plucked out of his hand. This, he hath made good from his *Ascension* to *this day*. And, in the holy Union of his Servants it is, that we read the Performance: In nothing else is it *visible* to us; herein it is *conspicuous*; and hereby we are assured of his *Veracity* for many hundreds of Ages. Consequently, no reason can be alledged for Distrust of his Faithfulness, or Power, in future time. But infinite cause there is to say to him, as the Disciples of old, *By this we believe that thou camest forth from God*. And, as Peter, *Lord, to whom shall we go? Thou hast the Words of Eternal Life*. Not it is to be questioned, but the regular Fellowship and Concord of Christians, provoketh many Souls thus to say. And

when

when there shall be more of it seen in the Church, that Prophecy shall be fulfilled, *The Beasts of the Field shall honour me, the Dragons and the Owls*; that is, the brutish *Gentiles* shall turn to Christ: *They shall be formed for him, and shew forth his Praise*, Isa. 43. 20, 21.

Be it nextly considered, as to the Objections against Conversion to Christ, how holy Union frayeth off their Horns. I shall instance in these two only.

1. It is frequently, tho falsly, said, that *Christians themselves are not agreed which is Christ's Way of Salvation: And thence it is inferred, that it's advisable to let alone Christianity, till they can agree concerning it.*

Holy Union shames and condemns this sorry Evasion: Neither dares it to open its Mouth, there where Christians are of one Mind and Mouth. Be it added in a word; Vast is the Difference betwixt *Religion*, and *Opinion!* Vast the Difference betwixt a *Jar*, and a *Breach!* They may go the self-same *Way* toward

Heaven, who tread in different *Paths* of that Way: And may walk in *perpetual Concord*, who hold daily *Debates*. Yea, tho they cannot *love and hate*, they may *love and be angry* with each other. Love and Anger, do certainly well consist, tho Love and Hatred are as Light and Darkness. Unless the *Papists* themselves lie, they hold the same Way of Salvation as *Protestants* teach; for they own the *Creed*, *Lord's Prayer*, and *Ten Commandments*; tho they teach contrary *Heresies*, and *Doctrines of Devils*. It is certain that the Christians bearing the Name of *Protestants*, are of a mind concerning the Way of Salvation. Who can name one Article of Faith wherein *English Conformists*, and *Nonconformists* do differ? That the *Nonconformists* themselves are *Antipodes* to each other concerning the Way of Salvation, is a very wild Dream, And dreamed by none, who know what that *Way* is, and what *their Professions* are. Little mind have they to *come to Christ*, who *stumble at this Straw*. Tho, it's to be hoped, they do not reject all sort of *Medicine* for their Bodies, because

cauſe *Phyſicians* are not yet agreed, all of them, concerning the Way of Curing their *Diſeaſes*. But to return; (for who of them, that *need* will *read* this Page?) being that not a few do ſtumble at this ſaid Straw, Bleſſed are the Chriſtians whoſe Union gives them leaſt occcaſion ſo to do, and moſt ſilenceth their Ignorance. We read of *Mila*, that thruſting his Hand into a Rent to make it wider, the divided Parts cloſed, irreſiſtably; and held him until wild Beaſts devoured him! Let the Objectors apply it.

2. A fearful Lion in the way to Chriſtianity, is *a Conceit of Chriſt's being a Tyrant in's Laws, a Niggard of his Aids, very Moroſe, and hard to be pleaſed by his Servants: With this Concluſion drawn, that to take on his Yoke is to take on an Iron one.*

Holy Union removeth this Conceit, as far as the *Eaſt* is from the *Weſt*. It maketh the *Blind to ſee* the clean contrary; Even thoſe *Blind*, that will not *believe unleſs they ſee*. For the *Mirth*, and

and *Gladness* of United Brethren; the *Joy* that they have, even in *Tribulation*; the *Strength* they have from on high to do the most *difficult Duties*, and to bear the most *heavy Crosses*; these do demonstrate that it is a *Law of Liberty* that they are under; and *no strait-handed* Lord from whom comes their Succour, not *rigid* one neither; who so keepeth them, notwithstanding all their Failings, that *whosoever toucheth them, toucheth the Apple of his Eye.* As the *Glory of the Saints in Heaven*, doth it perfectly; so the *Harmony of the Saints on Earth*, doth very gloriously set forth *the Love of Christ, which passeth all Understanding.* Ask one and another of them, who ere whiles were offended in Christ; *What did he to thee? how opened he thine Eyes?* What brought thee into thy high Esteem of him, and his Ways? It will be answered, We beheld how well and pleasantly they lived, that dwelt together (as his Servants must dwell) in Unity. And, as very well it might, our Eye affected our Heart: For, what so charming as Pleasure and Profit, in conjunction? As

for

for *Pleasure*, the Ointment poured on *Aaron*, (so curiously made of richest Spices) faintly representeth its Sweetness. And for *Profit*, be it likened to the Dew of Heaven, that makes *Hermon* it self to be green; and the *Mountains of* Zion to see no Heat when it cometh. In short; What we saw of these United Brethren, gave us plainly to see, *God is good*; and *his Commands are not grievous*; and his *Servants* are no *Slaves*, if Blessings for Life, and Life for evermore, do make Freemen. *Psal.* 133.

So then, wrangling Christians are *Abaddons* and *Apollyons*; hardning *Jews* and *Gentiles*, against God and his Christ: But Union, Union, it is that must *make the Barren to sing*: *That must enlarge the Tents of* Christendom: *That must stretch forth the Curtains of Christ's Habitation*: That must lengthen its *Cords*, and strengthen its *Stakes*; *Isa.* 51. Union it was, that did it in the Years of antient time. The time wherein the Kings and Rulers of the Earth set themselves most fiercely against God and his Christ; and yet Christianity grew, and encreased most astonish-

aſtoniſhingly: Triumphing over Perſecutions, Proſelyting Perſecutors, and Subduing Nations. And Union it is muſt make it again run, and be glorified, when the good time comes.

Fourteen hundred Years, or more, Diviſions have been *obſtructing* it; and, but for God's admirable Goodneſs, had long ago *deſtroyed* it. Nor is it to be expected, that, either by any ſecular Power, or by Chriſt's own Favour, the Chriſtian Church ſhould ever ſpread again, till the Contention that letteth it be taken out of the way. Unity muſt return to the Church, before Infidelity is driven out of the World.

§. 3. The *Uſe* of the Doctrine.

Of this Word ſhall it be ſaid, *It did not profit them that heard it?* God forbid. We read that Chriſt *looked round about on the Phariſees with Anger, being grieved for the Hardneſs of their Hearts*: May it be hoped, that he looketh round about on us with *Pleaſure*, pleaſed with the *Contriteneſs* of ours: God knoweth.

This,

This, it is to be presumed, we do all know; *If Gospel-Doctrine be hid, it is hid to them that are lost.* Wherefore just it is, that either we take up *Christian Tempers*, or lay down our *Christian Names.*

Pro Reprobis omnes ducere audet, qi Evangelium respuunt. *Calvin.*

If I knew any Despiser of the Truth proposed, I would call particularly to him; and ask, what *David* asked another *Egyptian*, *To whom belongest thou, whence art thou?* 1 Sam. 30. Whose is the Kingdom that thou prayest to come? and by what Might or Power, if not by the Spirit of Union, dost thou look for its Exaltation? *Eagles*, I know, tho excelling Creatures, be *unclean Birds*; and, as high as they mount toward *Heaven*, do come down and gnaw *Carrion*. *Swans*, I also know, have Inky Skins under Milky Feathers. And I am not without fear, that Faith, Hope, and Love, have many like Professors. In whose Hearts, the All-searcher seeth a *Babul*, and not a *Canaan*. The Dirt and Mire of Contention, not the Milk and Honey of Union. Howbeit, in *hope* of doing

Good

Good to *some*, and with *desire* of doing it to *all*, I tender the following *Inferences* and *Exhortations*.

I. *Inferences.*

Inf. 1. *Holy Union is as the Loadstone:* It draws Iron Souls to their Saviour, as you hear. *Lord Jesus*, said the holy Martyr, *I am Hell, but thou art Heaven!* O the Magnetism of Union; which draweth out of *Hell* to *Heaven*; out of *Self* unto *Jesus Christ!* *Daily Additions* were made to the Church, while *Concord* and *Brotherly Converse* were prevalent therein: *Acts* 2. 46, 47.

1. 2. *Holy Union is as the Savour of Salt:* Without which, it's cast forth, and trod under foot. A Church without it, will be *despised* of Men, and *chastised* by God. Yea, without penitent return unto it, will be *unchurched*. *A House divided shall not stand*, Mat. 12. 25. Divisions in King *Edward* the Sixth's Reign, meritoriously procured Persecutions in Queen *Mary's*. Yea, before God or Men have ever much suffered them, Christians have still

ſtill been *ſmiting each other.* And, no wonder, if then they are thrown down themſelves, when they lift not up, but throw down Chriſt's Intereſt in the World.

I. 3. *Holy Union is as Money:* It *anſwereth all things*, it is *profitable to all things.* For, Chriſt's Kingdom is all good; and whatever is profitable to that, it muſt be profitable for all the good things deſired in the *Lord's Prayer.* For *Hallowing God's Name*, for the *Doing of his Will*, for *Obtaining daily Bread*, and the *Pardon of our Sins*, and *Prevention of Temptations.*

I. 4. *Holy Union is as Manna:* It muſt needs be ſweet, *to the Taſte of every Iſraelite.* For, is it poſſible that any of them ſhould be without Deſire to enlarge Chriſt's Empire? They are all taught to pray, *Thy Kingdom come*; and all taught of God to *love one another.*

I. 5. *Holy Union is your Soul:* It is that which the Devil, *as a roaring Lion*, goeth about to deſtroy. For, what ſeeks he, but to beat down Chriſt's Kingdom? and conſequently, all that ſerves it: And

that

that moſt of all, which doth moſt of all promote it. Wherefore,

I. 6. *Holy Union is as Paradiſe:* It is that, which, upon this rebellious Earth, the *Angels of the Lord* muſt guard with the *Flaming Sword.* The *Miniſters of Chriſt* (the Angels of his Church) muſt brandiſh his *Word*, (which is the Sword of his Spirit) againſt all that oppoſeth holy Union. For, is it poſſible that they ſhould ſerve his Kingdom, and let that which is the principal Means of propagating it be broken? If our Doctrine be true, Miniſters be not leſs Angels of the Church's *Peace*, than of very *Truth* it ſelf.

I. 7. *Holy Union, is as the Water out of the Rock was of old, unto* Iſrael. It is that, without which, every place is, as they called the Wilderneſs, *an evil Place*; *Numb.* 20. 5. And, that which true Iſraelites do crave for, as for Bread it ſelf; not content with the beſt of Bread without it. For, without Union Chriſt's Kingdom is not enlarged; and without its Enlargement they cannot be ſatisfied. Inſomuch, that they will as ſoon ceaſe

to

to pray, *Hallowed be thy Name*, as to pray, *Thy Kingdom come*; and as soon cease to pray for both, as for *holy Union*. O how doth every one of them complain of Strife and Division! saying, as *Ananias* of *Paul*, *Lord, I have heard by many of this Strife, how much Evil it hath done to thy Saints.*

I. 8. *Holy Union, is as Life it self*: It is that, for which a good Man would *give all that he has*. Yea, and think it well bestown. For, is he to be thought a Christian indeed, that would not part with House and Land to advance the Kingdom of his Lord? One of my *Neighbours* saith expressly, he would be content now to die, so that the Contention among *City-Brethren* might die with him. Nor is it to be doubted, but there are others as well affected towards the Kingdom of our Redeemer, as he.

I. 9. *Holy Union, is as Mount* Zion. It can never be moved: For Christ's Kingdom shall never fall; nor (by consequence) shall the Means of its Support and Enlargement. And besides; *God*

never denies a Suit of Christ; and *Christ has prayed that all his Servants may be one*: Therefore, maugre all the Oppositions of Earth and Hell, they shall be one. And, we are in real Distraction, when we despair of Union! Christ will have *Peace on Earth*, as surely as he will have *a Church* on it.

1. 10. *Holy Union is as Law and Testimony*: It is what our Christianity must be tried by. For, what is more demonstrative of Love or Hatred toward a King, than Service or Disservice to his Crown?

1. 11. *Holy Union is as the Palm-tree*; It will surely *grow* where it is *planted* and *watered*. Yea, under all its worst Depressions, it must and will grow: For Christ's Kingdom must *grow*, till it come to its *Perfection*. And must not the Means thereof so do?

1. 12. *Holy Union is as the Helm of a Ship*: It is a *small thing*, yet it doth very *great ones*. For, how great a thing is the Enlargement of Christ's Kingdom? And yet, *How little a thing is the closest Union of Saints be-hither Heaven?*

ven? True, it is *sincere* in all Saints; but it is *far from Perfection* in the very best of them. Christ prayed not, that they might have *perfect* Union, before they came to Heaven. Alas, that would have taken away all the Difference between the *Way* and *Home*, between *Earth* and *Heaven!* He prayed that they might have *sincere* and *growing* Union. And, where that is, it worketh Wonders. Of the most refined Believers, the Union to Christ their Head, is but weak. For, *Faith*, the Bond of it, is weak; and no Union can be stronger than that which doth bind and unite. If then, their Union to Christ their *Head*, be very imperfect, their Union to each other as *Fellow-members* must needs be so. And, alas, how weak was that between *Abraham* and *Lot?* They were fain to part; one Land could not hold them; *Gen.* 13. *Aaron* and *Miriam* spake against *Moses*; *Numb.* 12. *Paul* and *Barnabas* went asunder: *Act.* 15. *Tantæ animis cœlestibus iræ*: The holy Doves had so much Gall.

§. 2. *Exhortations.*

Yet, let no Man here give me *Luther's* Check; *Leave, Babler, and away to Prayer!* Who knows but that God hath chosen this very Babble, for some service against our Contention? The *Swedes* had once a Law, that made it Death for any Man to strike a Blow, after that a Woman or a Child had cried *Peace.* And there are very stingy Creatures, that, in the heat of Battel it-self, a small matter will quiet. Most certain I am, it is but in *Fools* Bosoms that Anger has a *settled Abode*, and is not *easily banished.* And, if any Wranglers (however they Dignify or Distinguish themselves) shall scorn such a Cry for Peace as this is, *Judgments are prepared for such Scorners, and Stripes for the Backs of such Fools.* By the *Divine Law*, they are prepared; the Law *settled in Heaven for ever.*

Abi in Cellam, & dic miserere.

Motus animorum & Certamina tanta, pulveris exigui jactu compressa quiescunt. *Virg.*

Hear

Hear this, O ye *Phaethons* that set on fire our Heavens! Ye *Cherubims of the Temple*, whose Faces are not towards one another! Ye *Branches of the golden Candlestick*, that join not in one! Hear it, all you who pray that *God's Kingdom* may *come*, and not *go from us!* And, that *all the Ends of the Earth may turn to the Lord, all the Kindreds of the Nations bow before him!* Hear it, and do as ye would do, if ye saw now with your Eyes one like the *Son of Man*; clothed with a *Garment down to the foot*; girt about the Paps with a *golden Girdle*; his *Head* and his *Hairs white like Wool, white like as Snow*; his *Eyes as a flaming Fire*; his *Feet like unto fine Brass*, as if they burned in a Furnace; and his *Voice as the Sound of many Waters*; his *right Hand* holding the *Seven Stars*; his *Mouth* sending forth a *sharp two-edged Sword*; and his *Countenance shining* as the Sun in its Strength. Do it, as ye would do, if *him you saw* with your Eyes; and *him you heard* with your Ears speaking to you, Man by Man. And giving you in charge, presently

thus to say; *Presently*, and *Cordially*, and *Constantly*, thus; Every one *for himself*, thus;

Exh. 1. *I will be of all the Body that hath but one Head.* Of the Catholick Church; of the whole Society that hath *Christ* for its *Head*, and his *Spirit* for its *Soul*! I will receive every Man, tho an erroneous one; concerning whom my Heart saith, *God hath received him.* And all such shall receive me; if not, I will be of them whether they will or no. I will cleave to them that are godly, tho they thrust me from them unkindly. *Justin Martyr*, *Optatus*, and others, did so by the *Donatists* in old time. They knew that Men devoted to God in Christ, and living in their general Course conformably to the Gospel of Christ, were visible Christians: And dared not to *exclude* such as the Gospel-rule of Christ would *admit*; but forced and fastned the Name of *Brethren* upon them. God hasten the Day, wherein the *Terms of Christianity* shall be the *Terms of Christian Communion!* Very sure

sure it is, they are *mischievously* against Christ, that are *dividingly* for him. He checked his Disciples for prohibiting one to do Miracles in his Name, because he did not follow them; *Mark* 9.

E. 2. *I will keep on Mount* Olivet, *till I can prove it a Mount of Corruption.* I will utterly-forsake none, till I can prove God has forsaken them utterly. And will labour to keep with all, as far and as long as they keep with God. I will separate from no Church either *rashly*, or *unafflictedly*, or *without a Resolution to return to them when they shall return to God.* Excellent was great *Zanchy*'s Protestation, when he came out of *Babylon*: English Readers may see it in Dr. *Manton* upon *James*.

When the People had there corrupted themselves with Idolatry, Olivet was named the Mount of Corruption, 2 K. 23. 13.

E. 3. *I will be a* Jeremy *for every* Ishmael: A *weeping* Soul for every *contentious* One. The malignant Itch that shall make my Fellow-members to scratch, and fetch the Blood of each others Names, shall give trouble to my Heart, and fetch Tears from my Eyes.

For, alas, they must *leave their Gifts at the Altar.* God accepts not any from a Man *unreconciled* to his Brother. *Pharnaces*, while he was up in Rebellion, sent *Cesar* a Crown; but had this Answer sent him; that, *he should first yield Obedience, and then make Presents.* There are those, who show much Zeal for God's *Glory*, while they are breaking his *Law*, and disturbing his *Family*. But, tho they make *many Prayers*, God will not hear. *Their New Moons and Sabbaths, his Soul hateth.* Till they hear his Command, to be *first* reconciled to their Brethren, and *then* offer their Gift to their Father. Wherefore, no wonder that *Constantine* could not sleep on his Bed, for the Dissentions in the Church; and *Melancthon* desired to sleep in his Grave, to be out of the Noise of them.

E. 4. *I will look for a Morning very sad, as oft as the Sun goes down red:* When it goes down upon any Brethren's Wrath, I will look to hear that it riseth on their Grief. That Enemy of Christ's Kingdom, so perpetually *bites as a Serpent, and stings as an Adder*, where-ever

at gets the least Harbour. And (as a Worthy speaks) God so *dwells in* Salem, that a Child of his cannot be safe one Night in *Babylon*. A little Wrath indulged, rose to Imprecations in *Epiphanius* and *Chrysostom*. He wished that *Chrysostom* might not die a Bishop; *Chrysostom* wished that he might not get to his Country alive: And both came to pass. O Horror! where art thou? When *the Communion of Saints* is broken, *the Forgiveness of Sins* seemeth lost.

E. 5. *I will believe the old Shepherds, who say, that when many Sheep do push, great Storms will rise.* Great Storms indeed I will expect, when more than a few of Christ's Flock turn Wolves to each other. For, how angry must he be; what a Lion will that Lamb of God become, when so provoked? And as for the World that *hates* 'em, how little then will it *fear* them? In *Bessarion's* Apologue, the Dogs, tho a vast Army of them, were made nothing of by their Enemies, because they were said to be of *very different Colours*. Who ever dreaded a Body of *very different Spirits*? That

is,

any Number, which like a *Breast with a Cancer*, carries its own Destruction in it. Who knows it not? *Israel* divided, and fell a Prey to the *Assyrians*. The other Tribes divided, and fell a Prey to the *Romans*. *Christians* divided, and fell a Prey to the *Turks*. *England* divided, and fell a Prey to *Normans* and *Danes*. If we will not agree in *Black and White*, God will make us agree in *Red*!

E. 6. *I will value Unions, above Diamonds*: The Graces of *Love* and *Concord*, above the richest Gifts of *Tongues*, *Prophecy*, and *Miracles*. Being my Saviour tells me not, that all Men shall know me to be his Disciple, if I am the *Prince of Orators*; or an *Oedipus*, to unriddle all Mysteries; or a *Miracle-worker*, to remove Mountains. No, but if *I love my Brethren*: *Ambition* the *Compasser*, *Honour of being quiet*, the Apostles Word is. *So shall I always desire to agree with my Brethren, as I desire the Lord Jesus to accept of me*, said *Luther*, as hot as he was.

E 7.

E. 7. *I will bind about my Neck seven things of my Lord:* His *Name*, his *Crown*, his *Scepter*, his *Song*, his new-*Command*, his new-*Example*, and his *Legacy*. At his Birth he was stiled *Emmanuel*, a Name of Peace. At his Baptism he was *crowned with a Dove*, the Emblem of Peace. Always he held in his Hand the *Gospel*, a *Scepter of Peace*. Into the World he came, with the *Angels* singing a *Song* of Peace. To his Disciples he gave a *New Command* of Peace; *Joh.* 13. 34. And, in his *Incarnation*, and his *Death* for us, a miraculous *new Example* of Peace. Leaving the World, the *Legacy* he left us was Peace. Queen *Mary* thought her self to have *Calice* at her Heart. These richer things I will labour to have in my Heart; and to show it in my Life, that I have them there safe.

E. 8. *I will painfully frag away the Vulture, and seek the Dove.* Satan is the *Vulture*, the unclean Bird of Prey, and Enemy of Peace. Because of him, I will be vigilant, knowing his Devices against Peace. Nor will I expect that he should flee, any longer than I industriously *resist* him;

him; Him who, with his Confederacy, doth as industriously *oppose* true Christians Peace, as he doth *propagate* Pagans Concord, and Mahometans, and Jews, and all Anti-christians. The Holy Spirit is the *Dove*, the Author, and Preserver of all that deserves the Royal Name of *Peace*. Him will I commit me to, and trust my self with, for maintaining my Peaceableness: Knowing, what *Cyprian* all *Irenicons* are, unless we are strengthned to follow them by Might from this Holy Spirit. Without whose victorious Grace, we may *draw nigh* to Peace *with our Mouth*, but *our Heart will be far from it*.

9. *I will be a Calvin toward every Luther*: If I am stiled a Devil by *Luther*, he shall be called an excellent Servant of God by me, said *Calvin*. Imitating his Saviour and ours; who when he was [illegible] and had a *Devil*, rendred not Railing for Railing. But calmly answered, *I have not a Devil*. Unto People that had sufficiently provoked him. *David* spake in Gall, not in Gall; *Hear me my BRETHREN and my*

will.

my PEOPLE! The King of *Macedon*, thanked the *Athenians* that railed ill Reports of him; saying, that the Soil they had cast on him had made him more fruitful in good Works. *Sheep* do not bark at one another like *Dogs*, said Reverend Mr. *Dod*.

E. 10. *I will follow strictly the Law of Leprosy*: Not daring to un-saint any Brother, till by the *Gospel-Rule* I can *demonstrate* him to be a Sinner. I will not hastily make every *Wheal* or *Pimple*, to be the *Plague*. Or, any thing that is not very *deep*, and doth not *spread*. God bears with abundance of *Blemishes*, in the best of his *Nazarites*. The Head of the Church, will not have a *Finger* cut off for a *Whitelow*; or a *Toe*, for a *Chilblain*. *Alexander* told *Parmenio*, that he placed his Praise in Gentleness: πρᾳότητα ἐμόν.

E. 11. *I will lay them on Pillows, when I go to break Flints*: If my *Arguments* be hard as *Steel*, I will look to reduce no Man from his Error, unless my *Words* be as soft as *Down*. And unless I first convince them that I do *intend* their Good,

I will despair of *doing* Men any. Severity I will never use, but as a last Remedy. If with Terror, I *pluck any out of the Fire*, they shall be the obstinate Contemners of more gentle Means: For, *Love* doth ordinarily melt very *Rock* and *Adamant*.

Two *Sparks* of this Nation, of a Courage but too well known, upon *Challenge given and taken*, came into the Field; unstripped, took their Weapons in hand; and were beginning their *Fray*, when the one, in Words to this purpose, fore-warneth the other; *Sir, if it be your Lot to kill me, do not go Howe by the Way you think of: For it's odds but Relations of mine, will meet and make away with you.* These Coals of his uncommon Fire, melted his Antagonist's Heart into as heroic Ingenuity as his own, and brought him this Answer; *Sir, on the Supposal that I might kill you, I did get a blank Pass from the King, and a Vessel ready to transport me to France: But if you shall happen to kill me, both are at your Service. The Pass is yonder in my Pocket, and the Vessel is near, go put your Name into my Pass, and*

and your Self into my Vessel, and make your Escape. With this *Artillery of Kindness*, both did *Conquer*, and both were *Conquered*. Melted herewith, they both straitway ran into a League of Friendship: And, if I may so speak, their *Swords* were turned into *Plowshares* from that Hour! Surely there is a *Charity*, as well as a *Faith*, *of Miracles*; one that moveth Mountains.

E. 12. *I will, in all Combates, look to my Head:* If contend I must for the Faith, above all things I will seek the Honour of the Lord of it. My *Head*, *Life*, and *Peace*, he is. And my Care shall be, however I am, my self, treated, that his Name and Interest be not wounded. It shall be by his Rule, that I will fight for his Cause. *Pelopidas*, to his Lady bidding him, when he went to War, have a care of *himself*; made answer, that it was not an *Officer's Business to look to himself*. And *Luther's* Words deserve Cedar and Marble; "Lord, let the "Name of *Luther* be profaned, so thy "Name may be hallowed.

E. 13.

E. 13. *I will not be less like my Saviour, than* Titus Cesar: I will not less *love to love* Men; and less *delight to please* and *to profit* them, than that *Pagan*. Who would profess, he accounted himself to *lose the Day*, whereon he had not the Pleasure of comforting any body. And had it said of him, that *he felt much Trouble when he gave any to his People*. How like to the Peace in Heaven, would our Peace on Earth be, did we but love to love others as we love to be loved our selves?

E. 14. *I will count the Good of the whole Ship to be as truly mine, as the Good of my particular Cabin*: I will not consider my self so *abstractly*, as usually Men do: But bear in mind, that I am a *Member of a Community*; in whose Welfare, mine is bound up; and must swim or sink with it. Insomuch, that it's my *Interest* as well as my *Duty*, to love and serve all God's Family. But higher yet;

E. 15. *I will prefer the Good of the Ship above the Good of my Cabin*: The Good of the Church above my own Interest. If called to it by my heavenly Father,

Father, I will take it for Duty to *lay down my Life for the Brethren.* *P. Æmilius*, when his Children died, said, It was as he had prayed; for he had pray'd that his *own House* might sink, rather than the *Common-wealth!* And *Cato* profess'd it was all the World's Welfare that he sought. And what saith every *Israelite*? *If I forget* Jerusalem, *let my right Hand forget her Cunning: If I prefer not* Jerusalem *above my chief Joy.* Or, as the Original, *above the Head of my Joy.*

E. 16. *I will not give Gall, and expect to receive Honey:* It shall not be my Way to treat Men with Contempt, Hatred, and Reproaches, expecting by them to be treated with Veneration, Love, and Praises. I will take these for Gospel-Commands, *Honour all Men; Love without Dissimulation; Speak Evil of no Man:* And, what all may see, I will consider; As most *justly*, so most *commonly*; he that breaketh these Hedges, a Serpent out of them bites him. Neither God or Men hold him guiltless, whose Entertainments and Expectations are so *shameless*, tho very *customary*. Judg *Richardson* is said to have taken scalding

Words, from those on whom he had dropt the like. And old *Fabius*, to have pardoned, and raised a Soldier of his, who was upon revolting to his Enemy; because he had not been dealt with according to his Merit. *Alexander Severus* applauded Christ's golden Rule; Mat. 7. 12. *Whatsoever ye would that Men should do unto you, the same do you unto them.*

E. 17. *I will think it my Honour, oft-times, to be a Beggar*: And, for Love's sake, to *intreat* the Peace, which, in Equity, I might *command*: Yea, and which, by Power, I might *force*. *Abraham*, as honourable as any born of Women, thus went a begging to his Nephew: Nay, the *God of Abraham* cometh thus a begging to rebellious Worms; 2 *Cor.* 5. 20. The Heathen *Aristippus*, first asked *Æschines* his Peace, after a Breach between them: And was so far from taking it for a Disgrace to him, that he put it on his Head, and wore it as his Crown; *Remember*, said he, *the Glory of first asking is mine.*

Ecclesiastical History tells us of a *Christian*; who, as he was led forth to his

Mar-

Martyrdom, was met by a *Fellow-Servant of Christ*, that had formerly given him great *Disease*; and, now most humbly begged his *Pardon*. But, he, though going to *die* for Christ, had so little of Christ *living* in him, that he was inexorable: And denied to *forgive his Brother his Trespass*. Coming by and by to the Place of *Execution*, he was overcome with *Fear*, as before with *Anger*. And, as he had first rejected his *Fellow-Servant*, now he denies his *Lord and Master*, before the Crowd of Infidels: In Presence of whom, the said Fellow-servant stands up, speaks out, and says plainly, *I am a Christian and ready to die for Christ*; and did so. Behold, the *Shame* of a Spirit *implacable*! Behold, the *Spirit of God and of Glory* resting on the *Petitioner for Peace*!

P. 18. *I will consider that Loadstones must be kept out of the Fire; and Pearls out of Vinegar.* Vinegar dissolveth Pearl, and Fire utterly destroyeth the attractive Force of Loadstones; if once they are heated, they never draw Iron any more. Communicative Talents are Pearls and Loadstones; Vixonish Passion, and Ex-

asperation, are Vinegar and Fire; and do perfectly destroy both the Value, and the Virtue of them. Have you at any time been sharp and bitter against a Neighbour, and sparkled Fire at him? Be it then with the *Wisdom of Solomon* that you argue with him; be it with the *Eloquence of an Angel* that you expostulate; both are in vain. It's a wonder if ever your *Labour* doth *benefit*, whom your *Rigor* doth once *exasperate*. I would therefore dread an *Inflammation* in my Parts, as a very *Consumption* of them. I wonder not that God forbiddeth *Fathers* to *provoke* their own *Children*; and [illegible] all that are *Religious* to be also *Compassionate*. If a Child thinks a Parent to be inhumane, he will think *Fish*, *from his Hand*, to be *Serpent*; and *Bread*, to be Stone. The Anger which sets you a work to *brand* others, will so discommend your selves. An experimental Philosopher gives his Word for it; that if a *Sore be seared with Gold*, *there will not be left any Scar*. But a Cloud, yea the whole Sky of observant Christians do testify, that *if a Duty be pressed*, *or a Sin be reproved with just Meekness*, (which is a

richer

richer Instrument) *it's very rarely that any Grudg or Garboil remains.* But the Monitor is better thought of, and loved by the Admonished. I commend to the Consideration of *haughty provoking Christians*, the Saying of *Jewish Rabbins*; *He deserveth Hell-fire, that puts his Brother to the Blush.*

E. 19. *I will not stab my self when others scratch me*: Injuries *done unto me*, are but as the Scratches of a Pin; but Injuries *done by me*, are the Stabs of a Sword. Those are but *Afflictions*, these are *Sins*. They, tho they should *kill* me, could not *hurt* me; but, these, tho they should ever so much *please* me, must be sure to *plague* me in Time, in Eternity, or both. A Sin it is, to help the Devil, the Father of Lies. And, to utter so much as one injurious Word against the Man that hath uttered the whole Dictionary of injurious ones against me. *Seneca's* Candle seems lighted at the Gospel; these are his Words: 'Injuries from thy 'Neighbour kill thee, thou say'st; but 'thou lieſt: For what! Canſt thou not 'bear the Sparks of their *Injury* on thee,

as well as the *burning Coals* of thy own *Anger* in thee? Thou wilt ask me then, Whether thou should'st let all *Criminals* go *unpunished*? I answer; It cannot be: Wast thou ever so willing, that the Evil of Doing should go without the Evil of Suffering? For, the very *Stain of the Commission* is, it self, the greatest *Punishment* of a Transgression. Nor is any Wretch put to a worse Penance, than he who is set on the Rack of Repentance. [*Nec gravius quisquam Afficitur quam qui ad supplicium Pœnitentiæ traditur.*] Mr. *Dod*, stiled *John the Divine*, told him who struck out two of his Teeth, that, would it do his Soul any good, he should strike out all the rest.

Maxima est facta Injuriæ Pœna, sceleris.

E. 20. *I will conclude my self acted by the worst of my Enemies, as oft as I give a Blow to my Fellow-Servants.* It was when he was forsaken of God, and an evil Spirit had entred him, that *Saul* grew froward. If ever I become a malevolent *Striker*, I will not dare to think the Holy Ghost my Leader. The Holy Spirit that tells me, I must be *no Striker*.

Surely

Surely Grace is not acting, when *Blows* be dealing: *Club-law*, is no Branch of the *Law of the Spirit of Life in Christ Jesus*. And it is a Blasphemy most execrable, to father upon Heaven the Brats of Hell. And to give it out, that we follow the *Spirit of God*, when we break the *Peace of God*. [*Keep back thy Servant from this Presumptuous Sin, O Lord!*] The *Roman Orator*, and egregious *Moralist*, hath a memorable Passage; 'Of 'all Unrighteousness, none is more deadly than theirs; who, when they act as 'the *worst* of Men, make it their Business to get the Repute of the *best*.' *Cic. de Offic.*

E. at. *I will let in a hundred Dogs, rather than shut out one Child*: Into my *Heart* and *House* I will let in *many* ill Men, rather than exclude *one* good Christian. If err I must, mine shall be *right-Hand-Errors*. Errors on Love's side, be certainly such. I observe, that, tho *Anger* be in God, as well as Love; yet, never in all the Scripture, is it said that *God is Anger*. But, once and again it is said, that *God is Love*. And, it is

Mercy that is said to be his *Delight*; Wrath and Judgment, is called his strange Work. St. *Austin* thought this to be the Meaning of our Saviour's Words, *Judg not*; *q. d.* When you doubt of Persons, and Actions, let them have your favourable Constructions. It is noted by St. *Ambrose*, that Christ did not cast off *Judas*, because, tho he was *corrupt*, he was not *convict*. And it is observable, that *Simon Peter* received *Simon Magus*.

E. 22. *I will not let*, Trajan *rise in Judgment against me*: He cut his Clothes to make Plaisters for his Soldiers Wounds. As the *Truth*, so *the Peace I will buy and sell it not*. My Clothes from my Back I will part with; *i. e.* no Charge will I stick at, but go to any Cost for healing of the Wounds of Christ's Soldiers. Of my Service to their Union, it shall not be said that *it cost me nothing*. All Men spend their *Praises* on it; I will bestow *more* on it; And never think I do too much for it, unless I sin for it.

E. 23. *I will remember my House is made of Glass, and I must not throw Stones there-*

therefore: So the *Spaniard* doth proverbially word it. In all my Ways toward *other Men*, I will consider that I am not, my self, *an Angel*: But a Man, and one *subject to like Passions* as they are. I *may*, yea *have been*, my self, *tempted*. My *Heart knows*, as the royal Preacher speaks, *that I my self have cursed others*! Eccl. 7. 21, 22. I have too many *Spots*, my self, to be rashly calling my faulty Brethren *Leopards*. *Esop* has a Saying, that every Man carries a Wallet about him; and in the *Fore-part* he carries other *Mens Faults*, but in the *Back-part his own*. I will carry mine in the Fore-part; and I will be more *an Angel of Light*, before I hastily dub any Brother a *Divel*. And much *Whiter*, before I name any one a *Blackamoore*, who is not very Pitch. The Snuffers of the *Old Sanctuary*, were to be of *Pure Gold*; and so should those of the *New Testament* be: But my *Gold*, is, almost all of it, *Dross*. O *God thou knowest my Sin, and my Folly is not hid from thee!* St. *Jerome* tells his *Confessor*, He should become a quiet Creature, if he but considered his own Imperfection.

Self-

Self-acquaintance would raise a Spring-tide of Brotherly Kindness.

E. 24. *I will consider there is no Human Body for me to wrong, but my own:* Mankind, is all of one *Blood*; the Church of God, is all of one *Spirit*. As I am a *Man*, I am a Member of the *World*; as I am a *Christian*, I am a Member of the *Church*. So that, strike where I will, the Blow must light on my own Body. And be most unnatural and monstrous Folly. The *Left-hand* useth not to take up the Knife, and revengefully cut the *Right*, if the *Right* doth by any Slip cut the *Left*. The same Soul is in both of them, and makes them Partakers of each other's Ease and Pains. Being then that all the *World* is *one Man and Woman's natural-Children*, and all the *Church* is one and *the same God's adopted-Children*; being that I cannot *sin against any*, but I must *sin against my own Body*; nor *hate any*, but must *hate my own Flesh*: Peace shall as soon forsake Heaven, as Strife shall *by my Consent* enter my Heart. 'As soon 'shall the Feet of a Man fall kicking each 'other, as one Man fall vexing and gra-

'ting

'ting another, till he has broke asunder 'the Cords of Nature, saith *Cicero*. 'Peacefulness, is *Humane Nature* as well 'as *Moral Virtue*, saith *Aristotle*. 'When 'we make more Conscience of Peace, 'we shall have more Peace of Consci-'ence; saith our *Christian Aristotle*, and *Cicero*.

E. 25. *I will bid God-speed to no Procrustes*: To no such Tyrant as shall be for cutting shorter all Men that be taller than himself; and stretching forth all that be shorter, till they be brought just unto his Stature. The *Diotrephes* that would have such a Preheminence, shall have my Abhorrence. For he is an open *Antichrist*. The great Apostle of Christ, spends a Chapter upon Arguments, for embracing Christians of different sizes; *Rom.* 14. *e. gr.*

1. *God receives them into his Favour*: Must Men therefore teach them with Thorn and Briars? 2. *Differently-minded Christians be God's Servants, and not ours*: Shall we, therefore, dare to domineer over them? 3. *They follow God according to their best Light*; and keep his Way, tho

tho now and then they take a falſe Step: Be they therefore to be treated with *Jeroboam*'s Scorpions, or with very Rods? 4. *We muſt, all of us, give account of our ſelves to the Supream Judg*: We have therefore ſomewhat elſe to do, than be ſmiting our Fellow-Servants. 5. *The Lord Jeſus that bought us, bought them alſo dear*: What! and ſhall we make no more of them therefore, but hack and hew them at our Pleaſure? 6. *To judg, and ſet at nought poor differently-minded Chriſtians, is to lay a Block in their way*; that they may fall over it, and tumble to Hell. And, is this our Conſcience, is this our Charity? 7. *To deſpiſe and offend them, is to expoſe to Reproach the great things wherein they agree with us*: It is to make Righteouſneſs, Peace, and Joy in the Holy Ghoſt, laughed at and ſcorn'd. And, what! is this our Piety, is this Zeal a godly One? 8. *To worry and abuſe theſe weak Chriſtians, is to obſtruct the Peace and Edification of one another*; yea, to deſtroy the Work of God, and act the Devil's Part, and be Tempters to our Brethren to act with Doubting Con-

Consciences! It's therefore Business which ill becomes us. Nor can we well be ignorant of this; that God will be more honoured, and better pleased, with their *Conscientious Tenderness*, than with stronger Christians *Confident Liberty*.

In short; Christ's Spirit bestoweth various Measures of Gifts and Graces. To the end that *strong* Christians may have the *Love of Care* to exercise toward the *weak*, and the *weak* may have the *Love of Reverence* to exercise toward the *strong*; and both have *Loving-Kindness* to exercise toward *each other*. That still we may say as the Indian King told *Alexander*; If I am richer than thou art, I will give to thee; if thou art the richest, I will accept from thee. And what need then of Fighting?

E. 26. *I will learn to do by Mens Speeches, as the Holy Ghost doth by* Sarah's. i. e. Take the Honey, and leave out the Wax and Dregs. Her Speech was of pitiful Infidelity; having but one good Word in it; *Gen.* 18. 12. This One the Holy Spirit observes, and records to her Honour, that she called her *Husband* her

her *Lord*; burying the rest in a merciful Silence: 1 *Pet.* 3. 6. Nor is this the only Instance of such Goodness. We read of *Job's* Impatience, and fearful Out-breaches; yet, what saith he of him, more than this; *Ye have heard of the Patience of* Job: *Jam.* 5. 11. *Toads* suck Poison out of Flowers that are Medicinal, and not Venomous. But *Bees*, they say, extract Honey out of those that bear the Name of *Weeds*. Divine *Precept* and *Example*, lead us to do as Bees. *Napthali* gave goodly Words, *Gen.* 49. 22. and *Napthali* was satisfied with Favour, and full with the Blessing of the Lord, *Deut.* 33. 23.

[illegible] *send contentious Sheep to learn better from Goats*. *Luther* tells of two Goats, that met on the narrow Top of a Rock; too narrow for them to pass: The one lays hat down, and the other goes over it, without Jolting or Fight. We do not ask, Whence have these Animals this Sagacity? We do know that *Water*, will leave its Natural Course to prevent a Rupture, and a *Vacuum*. *Yielding*, *Solomon* saith, and all the

the World findeth, *is pacifying.* What! and shall all things be more *yielding* than *Christians? Christians*, taught by their Lord *to wash each other's Feet*: Yea, *to die for one another. Christians* that cannot, and know they cannot, go forth against each other, but they must trample on their Saviour! *Pompey*, being once unable to keep his Soldiers together in the Camp, gets to a narrow Passage; lies down in it, and saith; *If out ye will go, ye shall trample on your General!* By which Stratagem he presently stope them. Doth not Christ thus do by us? Doth he not tell us in effect, That if we run upon each other, we must trample upon him? Yes, and in effect the *stiff-minded Christian* saith, Christ himself shall be trampled on, rather than he will yield to be told on by any Man. Christ shall be crucified again, rather than he will put up an Affront. Dr. *Hammond* tells of a rough Soldier that would say, *There would quickly be a Cessation of Arms, if the Lord of Hosts were permitted to sit in the Council of War.*

Ex 28. *I will beseech all my Friends, not to nail up the Church-doors:* Not to make it harder than it is for Sinners to enter in. Thus they do, whoever they be, that with Axes and Hammers make it more like *Babel*, than God's Temple. And, by their *Cloven Feet* make themselves more like Devils, than by their *Cloven Tongues*, they are made like Angels. What! tho this be least in their Designs, and is not *Finis Operantis?* It hath been shown to be the natural Fruit of their Doings, and the *Finis Operis*. It is against their *Work*, tho not against their *Will*, if any one that knoweth them, be ever converted to Christ. How did *Constantine* therefore, command, beg, and write to his wrangling Bishops? See in *Eusebius*: Examples are endless; but the Apostle *Paul's* is matchless:

If there be any Consolation in Christ; and there is a Sea of it. *If any Comfort in Love;* and that is the whole Element of Comfort. *If any Fellowship of the Spirit;* if you have any Spark of his Grace in you; and I hope you have a mighty Flame of it. *If there be any Bowels and*

Mercies

Mercies in you, towards your Brethren and Ministers; and it is to be supposed your Hearts be not Iron and Adamant. *Fulfil ye my Joy* then, *that ye be like-minded; having the same Love, being of one Accord, and one Mind.* Agree (*q.d.*) in *Designs* and *Endeavours*, and, as far as may be, in *Judgment* and *Opinions*.

E. 29. *I will pray Christ's Ministers, not to do worse than* Baal's *Priests*: If they must do as bad, they shall be intreated to do no worse. Those gentle Men did cut but *themselves* with Knifes and Lancets, till the Blood gushed out. I will pray these Fathers in Christ, not to cut and wound *their Children* too; and their *very Religion*, until the Blood of all its Reputation gush out. They may remember the Saying of *Democritus*; 'That 'Wrath is a Bitch, which brings forth all 'things blind.' And they must know it is possible for theirs to produce as dark, and as ill-shapen Effects as any other Mens. At which, there are who will exclaim, as the *Moralist* hath it in a *Fable of the Wolf*; who seeing the *Shepherds* kill

a Lamb, asked presently, *What had been said of him if he had done so much?*

E. 30. *I will admonish all Eyes, and Heads, to mind their Need of Hands and of Feet:* The more *knowing* Sort of Christians, and of greatest Gifts, to mind their Need of the *Active Christians*, that are but of meanest Gifts. What had become of *David*, had it not been for *Abigail?* Her *Candle*, kept that *Star* from falling. Our *Jerusalem* shall be no Vision of Peace, till our *Paul's*, *Apollo's*, and *Cephasses*, shall become more mindful of the Much that is *wanting in themselves*, and the Much that is *useful in their Brethren*. May this Word be enough to these Wise: For their Error that I mention, is not like the *Viper about St. Paul's Hand*, that did *no harm*; but like the *Locusts in the Revelation*, which gave *Torment*; and whose *Torment was as the Torment of a Scorpion when he striketh a Man*. *Aristotle's* Suggestion to *Alexander* in a Fit of Anger, is also worthy of the best Christian's Memory: *Sir*, said he, *Anger, like Fire, flies upward: It's too lofty*

lofty, a Passion for one's Inferiors; and have you any Superior to be angry with?

E. 31. *I will ever beware of the Prince of Contentious Devils*: Self is, without Controversy, this *Beelzebub*. Farther than this Self is denied, neither Christ nor our own Souls are beloved. And what Hope of Brotherly Love, if this evil Spirit reign? This, which is of *the Kind that goes not forth without Fasting and Prayer*; nor keeps forth when it's cast out, without them. Under the Name of *Self* (as the Scripture doth) I comprehend *Self-sinful*; all Ungodliness, and Worldly Lusts. Of which, if any were in Heaven, the Peace of that Court would be broken. If any be unmortified in us, no Peace is to be had by us or with us. *Self-natural*, all a Man is, and has of common Gifts: Body, Senses and Appetites; Soul, Mind, and Will; Profits, Honours, Pleasures. These, if not utterly contemned, as oft as they come into competition with the Interest of Christ's Kingdom, the Bond of Union is but a Rope of Sand. A Covenant not of Salt, or more than Snow. *Religious Self* also

muſt come in; all that is gracious and vertuous in us. Luſts are the Members of the Old Man, Graces are the Members of the New. This *Self* one wou'd think ſhould be a *quiet* one: And is ſo, if kept in its own Seat. If denied but *Comparatively*, unto Chriſt; and *Relatively*, only in relation to Juſtifying Righteouſneſs: If all *ſatisfying* and *meriting* Virtue be denied it. And it be not put up in the old place of legal Obedience, for the purpoſe of Life. If Jeſus Chriſt be entirely *the Lord our Righteouſneſs*; and we do not hang the Weight of our Souls (as Bp. *Reynolds* ſpeaks) upon any thing of that which is weak, and mixed with Corruption. Otherwiſe, this *Religious Self* will be an Incendiary: Robbing us of the Peace of God, of Conſcience, and of the Chriſtian Church: Leaving us only the Anti-chriſtian World's Peace; a ſweet Poiſon. For the Apoſtolical *Calvin*'s Words, expreſs the *Church*'s Heart; "We cannot bear halving of "Chriſt. We muſt have a whole "Chriſt, or no Peace. In a word; Had not Chriſt denied himſelf, he had never redeem'd

redeem'd the Church; and if we deny not our ſelves, we ſhall never ſerve, but tear and rend the Church. And vainly we *ſtrive for the Faith of the Goſpel*, unleſs we ſtrive in *orderly and affectionate Conjunction with our Fellow-Souldiers* under Chriſt. *In one Spirit*, the noble and publick Spirit. *With one Mind*, a pure and undivided One, not biaſſed and turned from our Brethren, by any Self-Intereſts: *Phil.* 1. 27. The Principle of Individuation, is a myſterious One in Philoſophy; and a more miſchievous One in Morality. Peace cannot riſe unleſs Self falls; and the lower it falls, the higher Peace riſes. The Royal Method in all great Actions, is to dig out of our Selves as much Earth as we can come at, and fill up the Pit with God, and Zeal for his Glory.

E. 32. *I will not be without the Apoſtle's Ointment at my Tongue's end*: Even that of the Great Apoſtle, miniſtred to the Sons of the Coal at *Galatia*: Gal. 4. 12. *Brethren, I beſeech you, be ye as I am; for I am as ye are: ye have not injured me at all.* *q. d.* Put out your Fire, as I keep

out mine; and look as friendly on me, as I look on you: For, of all the Words that have dropped, there hath no injurious one been given me that I shall repay: Nothing has been done or said, that I shall set me to retaliate. *Be ye as I am*, in holy Charity; *for, I am as ye are*, in Humane Frailty: *Ye have not injured me at all*; you have not dispossessed me of my most kind Affection to you. With these Words did the great *Woodbridge* (of *Newberry*) shut up a troublesome Debate at *New Sarum*. And thus should all Christians, agreeing in Fundamentals, shut up theirs: With these, and the like Words of the King of *Israel* to *Jehoshaphat*; *I am as Thou art, my Horses as thy Horses*; *Come go with me to Battel: To Battel against Impenitence, Infidelity, and Disobedience*; 1 King. 22. 4. Against these *Jebusites*, Sword and Spear can never be too much used.

E. 33. *I will warn my self and others, against folded-Hands*; Against Sloth, and Sleep, and a Mind unengaged in the best of Business; and filled with it. For *folded*-Hands, are promptest to be *fighting*

ing Ones. Nor is a Man ever more *teasty*, than when he is *sleepy*. Without *Diligence*, the best tempered Christian will be incident to *Contentiousness*. The best Ship, when unladen and empty, is easily over-set by the first Wind that rises. *Quarrelling* is, (as the Lord *Vernlam* says of *Gaming*) *Otiosorum negotium*. To such as wrangle, tattle, and scribble against each other, and that about Goats Hair; it must be said, *Ye are idle, ye are idle.* And they are to be put in mind of the Greek Adagy, (Δούλοις ὐκ ἔστι σχολή) *Servants Time is not their own.* It is at their *Play* that *Boys* fall out; and it's when they *are out of better Business* that *Men* squabble much. Boys, hard at their Books; and Men, hard at their Business, have no *Leisure* for Strife, if they have *Inclination* to it. And, besides; they do therein need each other's Help, Whereby they are made more ready to *favour*, than to *bear* each other. Thus, *Plutarch* says, 'Themistocles and *Aristides*, 'tho cankered with Grudges against each 'other, yet, when jointly sent in Com-'mission upon Publick Service, laid

'down their Enmities at the City-gates; 'and went out, as at perfect Amity, to 'their Business. Their Hands filled therewith, were not at liberty to conflict. It may be, by reason hereof, the *Country-Christians*, that are harder wrought, be so much more peaceable than the *Corinthian City-ones*: Who have, both more *Time*, and *Money*, to spare, to *go to Law* one with another. No doubt but *Pericles* had a well engaged Mind, when, hearing of one that had been railing at him all Day, he commanded his Servant to light him Home at Night. And so *Lycurgus*, when he forgave him that struck out one of his Eyes. And especially *Theodosius Junior*, that, the same Historian saith, was never seen angry in all his Days.

E. 34. *I will consider the Tenderness of the Vines; and kill the little Foxes*: Bear in mind how quickly and easily Christian Union is broke; and do my utmost to suppress the first Risings of its Enemies. To dash their *little Ones* against the Stones; the *Brats* of *Babylon*, tending to make Dissentions in *Sion*. To crush

cruſh the Cockatrice in the Egg; defeat Treaſon in the Plot. To *leave off Contention before it be meddled with; meddled with too long to be left off.* Becauſe it's *Acorns* quickly riſe to ſturdy Oaks; it's *Sparks* commence *per Saltum*, to Flames. A *Waſp's Pet*, before one can turn about, becomes a *Lion's Fire.* And what a Pint of Water would have extinguiſhed the firſt Flame, a thouſand Buckets cannot the ſecond. *Scylla's* Anger which made him vomit Blood till he died, began in a Cholerick Heat, which a [illegible] Rhubarb might have checked. If Anger reſt in my Boſom, and be not killed the firſt Night, I ſhall have ſomewhat to do for many a ſad Day.

E. 35. *I will not ſeat my ſelf among Tar, and Tallow, and Turpentine:* Among Men of Spirits as diſpoſed to take Offence, as theſe Natural Bodies are to take Fire; yea, as, they ſay, Turpentine is, to ſuck and draw Fire. It is true; the Sick of this Diſeaſe named *Haſtineſs*, do need the Phyſician. And, they who are healed of it themſelves, ought, under Chriſt, to miniſter Spiritual Phyſick to them.

them. Happy they who are ſo, and do become their Phyſicians! But great is their Danger, who, otherwiſe, make themſelves their Companions! *Make no Friendſhip with an angry Man*, ſaith the wiſe One; *and with a Furious thou ſhalt not go; leſt thou learn his Ways, and get a Snare to thy Soul.* To be with them in a Room, is to be in a kind of *Sodom*; where Fire and Brimſtone be commonly rained. However, this is ſure; Wiſe Men go not into Peſt-houſes without very good Antidotes.

E. 36. *I will conſort with true Noblemen*: An Engliſh Peer cannot be bound to the Peace: The Wiſdom of the Nation, ſuppoſeth his Nobility to be a ſufficient Obligation on him thereto. If ſo, they are Noble Company indeed, and moſt Beneficial: For we are to our Company, as ſoft Wax is to its Seal. *He that walks with wiſe Men, ſhall be wiſe.* I am certain, Saints are *Princes in all Lands*; and their *New Nature* is a moſt *peaceful One* and *kind*. He was no Flatterer that told the *Theſſalonians*, that *concerning Brotherly-Love he needed not to*

write

write unto them; they were so taught of God to love each other; 1 Thess. 4. 9. With such Nobles may I ever consort; under the Sun, and above it! Such, concerning whom I may say, *Their Faith groweth exceedingly, and the Charity of every one of them all towards each other aboundeth*; 2 Thess. 1. 3.

E. 37. *I will slay* Jannes *and* Jambres; *Suspicion and Credulity; which do wretchedly resist Unity*; For, *Suspicions*, among Thoughts, are as *Bats* among Birds, saith the Lord *Bacon*. They ever fly by Twilight. They cloud Minds, and lose Friends. And as the *Italian Proverb* hath it, (*Sospetto licentia Fide*) Suspicion gives a Licence to Credit. What is suspected upon little ground, will be believed upon as small. My Charity shall *think* no great Evil, till it *see* a Proof of it that is very good. I will not have my Heart reproach me with want of *Julius Cæsar*'s Wisdom; that would not search *Pompey*'s Cabinet, for fear he should find Provocations to Wrath. As he, I will be unwilling to know what's said against me. Nor will I forget what was

said

said by one of the *French* Kings; *If the Devil himself were to be tried in* France, *he should be allowed to speak for himself, before he should be condemned.* Good Men, are most forward to believe Good; Evil Ones, are most forward to believe Evil of their Neighbours; this, all Observation certifieth. And O how many Fewds would be prevented, if all that dare not to *make Lies*, would not dare to *love them?* And to show them the Kindness that they do, by Taking them into their Ears and Hearkning to them; and Taking them into Mouths, and Spreading them. Whereby, many Christians do unawares become Slanderers. Which, in New-Testament Phrase, is no other than Devils, Διαβολοι. Be it added, ὡς ἐν παρέργῳ; if such there be as will *lie for the Truth*, they do hideously act *Hell's Part* for *Heaven's Cause*. And there needs no Ink, to make such Negro's black.

E. 38. *I will read my self Lectures upon* St. Paul's *Seven Unities:* Ephes. 4. (1.) *One Body*; My Saviour hath not many Bodies: All his Members make no more than one Body: Wherefore Grace shall

ſhall hold me as kindly affected toward all the Members of his Church, as Nature holdeth me toward all the Members of my Body. (2.) *One Spirit*; My Saviour's own Holy Spirit, is one and the ſelf-ſame in every Convert: And tho his Gifts and Operations in ſome and in others, be hugely different, they be not ever contrary to each other. Wherefore I will love all Converts, becauſe they have in them the ſame Spirit; as I love all the Parts of my Body, becauſe they have in them the ſame Soul: There being not one Soul in my Eye, and another in my Foot. (3.) *One Hope*; My Saviour's Children muſt for-ever dwell in one Heaven; which Houſe is but one, tho the Manſions in it be many. Wherefore, I will not fall out with them in the Way, with whom I muſt piece and coaleſce at our Journey's end. One Church ſhall hold us here, being one Heaven muſt hold us above. (4.) *One Lord*; My Saviour is One, and all the Lords to be ſerved by my Brethren and my Self. Wherefore, being we have not, (as *Pagans*, and *Papiſts* have) *many Maſters*

to

to bow our Knees to; it shall not be my Fault, if ever Christ be divided; and if it be said of some, *Christ is here only*, and of others, *Christ is there only*. (5.) *One Faith*; My Saviour delivered but One *Faith* to his Saints: There is but One *Gospel*: Another, yea many others, may be pretended; but there is no other. Wherefore, with as many as agree with me in the One Gospel, I shall *hold the Unity of the Spirit in the Bond of Love*. This Agreement shall swallow up a hundred Opinionative Disagreements. *We find no Evil in this Man*, said the *proud Pharisees*, themselves, concerning St. *Paul*, when they found that he was with them *in one Article of Faith*: Acts 23. 6, 9. Verily, I shall shake hands with those, who shall agree with me in all the Fundamentals of Faith. Nor shall I make every Doctrine a Fundamental one, neither. (6.) *One Baptism*, and (consequently) *One Holy Table*; My Saviour hath ordained but One *holy Baptism* for Entrance into his Church, and but One *holy Supper* for Continuance in it. One for *Kind*, that is; I do not mean One

for *Number*. The End of both, is to unite; as to Christ *our Head*, so to one another as *fellow-Members*. Both are appointed for *Bonds* and *Badges* of Love. Both are made *Arguments* for Love. *Baptism*, in 1 *Cor.* 12. 13. *Baptized into one Body*. The *Lord's Supper*, 1 Cor. 10. 17. *We, being many, are one Bread and one Body; for, we are all Partakers of that one Bread*. Wherefore, a small Matter shall not set me to variance, with my Fellow-Servants that wear the same Livery with me. I will not behave my self so, as shall make me said to be *baptized with the Water of Strife*. And tempt Infidels to think the *Lord's Supper* to be a *Feast for Debate*, and not for Concord. (7.) *One God and Father of all*; My Saviour teacheth *One God in Three Persons*: One God, *from whom, by whom, and for whom, are all things*. Wherefore, if I malevolently divide and separate from such as are the Servants of that One God, *my God, and the God of my Fathers*; let *my Tongue cleave to the Roof of my Mouth*; *let my right Hand forget its Cunning*. I will pray that I and

my

my Friends be as united *for the Church*, as the Devil and his Angels are united *against it*. O Lord, shall Legions of Devils agree in one Man, and not a few Couples of Christians agree in one House? *Absit, absit.*

§. 39. *I will have no Club but of Olive-wood*: It is strangely true, saith a Learned Author, that some are so tender of their own Wills, that God *must not touch them* unless by (meer) *Argument*, yet do Irritate themselves to *Club-law with their Brethren*; not content with moral Suasion. But, I will have no Contention, but against Contention; no War, but for Peace. As well knowing, that tho *Anger in its place*, be as useful as *Fire on its Hearth*; yet, when it is not in Love's Service, it is out of its Place; and as hurtful as Fire on the Thatch of an House. *Bitter Zeal* is very Hell. He that contends for the Faith *earnestly*, shall have no Praise from God if he do it *bitterly*. For then, as *Cyprian* speaks, it is unfaithfully that he serves the Faith; it is sacrilegiously he serves Religion. If it come to that pass, that I must *withstand*

a

a Brother to the Face; yea, and *rebuke him with Sharpness*; I will labour to convince himself and his Friends, that I would neither *kill* or *wound* any thing that is his, but his *Errors*. And all the Hurt that I seek to do him, is but to reconcile him unto God's *Gospel*, and his *Israel*. Never will I, as the *Jews*, for want of *Arguments*, throw *Stones*. Or as the *Bonasses*, for want of pushing *Horns* to fight with, shoot *Excrements*. Or, as *the Townsmen that St.* Austin *speaks of*, keep up a *mischievous Contention*, because it has been *long a Custom*. Certain I am, All *Affected Quarrels* be like *Barbed Arrows*; which *Tear* a Man, if they be taken out; but *Kill him*, if they be kept in. The Lord teach me in *Charity*, to contend for *Truth*: Remembring, when I strive, that the *Servant of the Lord must not strive*. I must not strive *with Men*, and much less *with Brethren*, as I do *with Devils*. That is; *With a Design and Desire to make them flee from me*. Or, without *Desire* and *Endeavour to turn them to me*. And make them in Peace and Love to serve their Lord and

mine, with me. Never will I content my ſelf in having Religion the *Object* of my Contention, if I find it not to be the *Principle* alſo.

E. 40. *I will endeavour to get Honey out of the Eater:* Even ſweet Benefit, from the moſt bitter Striſe and Debate that occurs in the Church. Among others, I will learn to make theſe Uſes of it. The more I ſee or feel of it, the more *I will ſink my Eſteem of very* Pauls *and* Barnabaſſes. For, ſurely there is no Smoke of Contention, but there is ſome Fire that came not from Heaven. *I will give the more Diligence to ſecure Peace Above, and Within:* For, if Breaches between *one Worm and another*, be ſo trouſome; How intolerable muſt thoſe be, which are between *a Man and his God?* And between *a Man and his Conſcience?* Enemies, of whom there is no *Conqueſt*, and from whom there is no *Flight*. *I will the more admire and praiſe the Grace of Jeſus Chriſt:* For, admirable is it not, that he ſhould accept and honour thoſe ſilly Children, who cannot refrain from expoſing and vilifying one another? *I will*

will erect my Confidence of the Gospel's Truth: And is there not a Cause? For, it's a mighty Argument for the Truth of it; First, that, of our selves, Men do so oppose each other: And, Secondly, that being so opposite to each other in many things, they should most perfectly concur in testimony for the Gospel's Truth. *I will* (therefore) *the more bless God for keeping Fundamental Truths unshaken, while others be questioned and gain-said.* For, why? then, when the *Tiles of our Houses* be beaten off, and drove hither and thither; we do use to be most affected with the Mercy of their *Foundations* being firm, and *main Superstructure's* standing. In a word; *I will the more rest in my Thoughts the Land of Peace.* Heaven, that has not in it one *grieving Thorn.* For, a sorry Life it is, that is led in a smoky and unquiet Cottage; unless a Man may frequently go forth, and refresh himself in purer Air and sweeter Company. Most sweet are the Thoughts of the *supreme Region's Tranquility*, when in *these lower Ones* all is full of *Blaster* and *Tempest.*

To conclude; Thus let us do, and the God of Peace shall be with us. Short-sighted Men may stile us *Temporizers*; our Judg and theirs will call us his *Peace-makers*. They will say, We are *Amphibia*, and like other *Wild-fowl*, we can both fly in the *Air*, and walk on the *Earth*, and swim in the *Sea*; any thing to serve a Turn, and to keep in a whole Skin. And, that we do, as *Herodotus* says the *Babylonians* did; sell the *Fair* Virgins to raise Portions for the *Foul* Ones: *i. e.* That we plead *Agreement in Fundamentals*, for *Prevarication in other Doctrines*. Not setting us, as we ought, to rectify all *Doctrines* by the said *Fundamentals*; but suffering *Fundamental-old-Truths* to be wrenched, shaken, and over-turned, for the warranting of *Novel Errors*. Being said so to do, will not much hurt us, while we do nothing less. Or, if it should; the *Heathen Moralist's Word* is so agreeable with the *Gospel*, that we may take it for a sure Rule; 'He is not a good Man, who, when need 'is, will not part with the Fame of his 'Goodness, to preserve his Goodness it

'self,

'ſelf, and the Conſcience thereof. *It is an Affliction, and we muſt bear it,* if *Favouriſh Brethren* will not forgive us our *Delinquency*, in not going with them to *lay ſtumbling-Blocks in the Way of the Blind, and Bars before the Weak and Lame; for turning them out of the way, who ſhould rather be ſtrengthned.* And be it here acknowledged; that ſuch as ſhall think themſelves to be hereby meant, they are the very Men that they do think themſelves to be.

Among them would I be found of Chriſt, who are hardeſt at work, *Paving the Streets of his Church with Love; and inviting Aliens to come walk therein.* As for the *Diſciples*, that pervert Scripture to juſtify calling for Fire, and that upon ſuch as are not *Samaritans*; and that, (as the *Florentines* ſometime did) do make it capital to ſo much as name Peace, even among Brethren; that dream it to be *Jezebel's Paint*, when Dove's Wings are anointed with *Love's ſweet Ointment*, which draws Company to their Houſe; *O my Soul, come not thou into their Secret! For*, as little as

they think of it, *they do, in their Anger, slay many a Child of their Father! In their Self-wisdom and Self-will, they dig down the Wall of the Christian-Church's Strength and Beauty.*

Cleanse, Lord, Cleanse our Hearts, *by the Inspiration of the Holy Ghost!* Making us to *obey thee in all things wherein we agree*; then shall we not *fight with one another about the things wherein we differ.* *Purity* of Heart and Life, will promote *Unity* of Judgment. And, if they bring us not to *Uniformity* concerning all *Truth*, they will cause us to *love*, and *pity*, and *tolerate* each other, in all our tolerable *Errors*. They will strike off from our Spirits, and divest us, of the Strife and Anger, which we cannot carry to Heaven with us.

Amen, Amen.

Serm. - Expos. of Jude 3.

CONTENTION FOR THE TRUTH,

EXPLAINED and PRESSED;

IN A

DISCOURSE ON JUDE, *V.* 3. latter part.

By DANIEL BURGESS.

Laudo Superædificationem boni operis; sed agnosco Fidei fundamentum, Fidei radicem. *Aug. in Ps.* 31.

LONDON;
Printed for *Andrew Bell*, 1695.

CONTENTION

WITH

DISSOLUTE

Contention for the Truth,

Explained and Pressed.

JUDE, V. 3. latter part.

That ye should earnestly contend for the Faith, which was once delivered unto the Saints.

HAving founded a *Retreat* from *lawful* Contention, I now assay an *Alarum* unto that which is *sacred*. The Historian tells us, that the *noble Carthaginian* who first tamed a Lion, *was punished*, and not *rewarded* for his Pains. Sure I am, such as go about to *stop the Mouthes* of Brethren, Plin. Histor. Nat. lib. 8.

thren, that are *devouring* each other, and do endeavour to make *Peace*, they are usually *repayed* with the foul *Reproach*, of Cold-kindness unto *Truth*. A *foul* Reproach indeed; but *easily* endured, when it is not *truly* deserved. The *Sting* of Reproach, is *Guilt*. Slander with *any thing*, but a *Matter of Truth*, is a Flea-bit. To prevent, therefore, the *Guilt*, rather than the *Report*, of Lukewarmness, I set my self to fetch Fire from this Text.

Wherein, you are to observe;

The *Parties*, Exhorted; the Saints of that Age.

The *Exercise* Prest; Contention.

The *Object of it*; it is for the Faith.

The *Manner of it*; Earnestly.

The *Motive to it*; the Faith was once Delivered to the Saints.

And the *Doctrine* which comprehends them all, is this;

The

The Faith which was once Delivered unto the Saints, muſt be Earneſtly Contended for, by all the Saints.

Explication, *Proof*, and *Application* follow.

§. 1. Explication.

The *Perſons called to contend for the Faith*, are named by St. *Jude*, they that are *Sanctified by God the Father, Preſerved in Jeſus Chriſt, and Called*; *v.* 2. They are deſcribed by their Condition, [*Called*;] and by the Effects and Manifeſtations of it, which are *Sanctification* and *Preſervation*. They are Perſons *called*, from *Self* to *Chriſt*, from *Sin* to *Holineſs*, from *Miſery* to *Glory*. They are *ſanctified by God the Father*; both ſeparated from all *contrary* Ones, and dedicated unto *holy* Uſes. *Habitually* and *Actually* they are ſo. They are ſo, *by God the Father*; to wit, *in the Son* and *by the Spirit*. For, all the Divine Perſons do work in our Sanctification *jointly*, tho alſo *diſtinctly*; and ſo, as to make way for the Glory of each other. They be likewiſe *preſerved in Jeſus Chriſt*; preſerved.

served by his mighty Power; by the *Efficacy* of his *Working*, and thro the *Merit* of his *Suffering*. Preserved, in the State of *Glory and Vertue*. *Temporally*, *Spiritually*, *Eternally* preserved. Indeed, not so preserved, but that their *Heel may be Bruised*; but, so preserved, that their *Head can never be Crushed*. That is; *the Means of Preservation being persevered in*, it cannot. God will bring *all his Saints safe* to the holy Land: Yet, *except they abide in the Ship, not one of them can be saved*: As *Acts* 27. 31. It is *Bedlam* that argues, I *may* fall away from *Means*, because I *cannot* fall away from *Grace*. *q. d.* I *will* fall because I *cannot* fall. This is not the *Logick* of Saints.

Vid. *Mestre* in loc.

These, *all*; both *young Men and Maidens*, *old Men and Children*, are required to contend, and be *valiant for the Truth upon the Earth*. It is confessed, that *Magistrates*, and *Ministers*, as *such*, are not in my Text summoned; but, only as they are *Christians* and *Saints*. Howbeit, our Saviour's illustrious Rule may not be here forgotten, by them, or by any

any Believers of more than ordinary Furniture with Abilities and Opportunities to serve Religion; *Unto whomsoever much is given, of him much shall be required*: Luke 12. 48. And so we conclude that holy *Kings*, and *all in Authority*, *Ministers* and *their Flocks*, all that are holy are concerned to contend for the Faith proportionably to their Talents: *Let every thing that hath holy Breath, contend for the Faith*, even *to its last Breath*. Amen.

The *Contention* for it, imports thus much: An *Esteeming* it to be a Pearl of Price, and worth Contending for. An *Espousing* it for our own; for who ever contends for what he little loves? An *Understanding* of its Enemies and Adversaries; because, if such be undiscerned, they must also be unresisted. And, *a Putting forth of our Skill and Strength*, in the Ways most proper to prevail against them. Most apt to *clothe the Enemies of the Faith with Shame*, and upon its own *Head to make the Crown flourish*. Now,

The

The *Faith* whereof we speak, and on whose Head we contend to hold the Crown, is the *glorious Gospel*; the *Ministration* (or the Ministred Doctrine) *of Righteousness which exceedeth in Glory*; the *Words of Life*; the *glad Tidings of Salvation*; the *Riches of the World*; a *Treasure accompanied with the Excellency of Divine Power*; a *Mystery of Godliness*. Yet, a *Yoke easy*, (and making all others easy;) *a Burden light*, (or as a Burden of Jewels, which doth less *tire*, than *enrich* the Bearer.) In short, it is that Gospel which is called the *glorious Gospel of God*, 1 Tim. 1. 11. Yea, *Glory* it self, and *exceeding great Glory*, 2 Cor. 3. 10. the *Power of God unto Salvation, to every one that believeth*, Rom. 1. 16. It is the *Chariot*, in which Christ, who is *all in all*, rideth! That, wherein alone we can find *Christ*, meritoriously *purchasing* Sinners Salvation; *God*, graciously *bestowing* it; *Repentance*, humbly *disposing* us for it; *Faith*, as humbly *receiving* it; and *sincere Obedience*, gradu-

1 Tim. 1. 11.
2 Cor. 3. 9.
Acts 5. 20.
Joh. 6. 63.
Eph. 1. 13.
Rom. 11. 12.
2 Cor. 4. 7.
1 Tim. 3. 16.
Mat. 11. 20.

gradually *advancing* us to it. A Goſpel which is treated by many, as *Hezekiah's Meſſengers* were by the Men of *Ephraim* and *Manaſſeh*; laughed to Scorn, and Mocked; becauſe the *Altar of their* Baal's is caſt down by it, and the *Groves* deſtroyed. *Railing* Rhetorick is an eaſy thing; but, neither dare very many downright to *accuſe* it of any Matter of ſhame; *neither can any prove the things whereof they do accuſe it*; as St. *Paul* told *Tertullus* his Accuſer, *Acts* 24. 13.

That, it is the *Doctrine*, and not the *Grace* of Faith, that is meant in the Text, is by all Interpreters *acknowledged*. And may be eaſily *proved*. For, the Apoſtle here writes of the *Common Salvation*; whereas the *Grace* of Faith in particular Men, concerneth but their own *Particular Salvation*. And it is the *Goſpel-Doctrine* of the Faith, which concerneth the *General Salvation* of all the Church. Beſides; *Juſtifying* and *Sanctifying* Faith can, in no Propriety, be ſaid to have been ſo *delivered to the Saints*, as the *Doctrine* of Faith is here affirmed to have been; which ſhall be by and by ſhown.

And,

And, lastly, this Sense of the Word is according to the common Phrase of the Scripture; Acts 6. 7. *The Priests were obedient to the Faith*; that is, to the *Gospel-Doctrine*, and *Rule* of Faith. Gal. 1. 23. *Paul preached the Faith which once he destroyed*; that is, the *Gospel-Doctrine* of Faith. *Texts*, are endless; and the *Reasons* why the *Gospel* should be named *Faith*, are sufficiently obvious. School-boys do know the Trope, by which an *Instrument* is familiarly called by the Name, *of that which it is used to work*. The *Gospel* it is, by which the Spirit works *Faith*; and it is therefore stiled *Faith it self*. And it is well known, that, *this Form of Speech is Laudatory*; expressing the *Excellency* and *Efficacy* of any Instrumental Cause. When a Physician saith to his Patient, concerning any Medicine, *Sir, here is your Life*; meaning, *that which must save his Life*; he giveth the highest Praise to the Medicine. It seemeth good to the Holy Ghost, highly *to praise the Doctrine of the Gospel*; and for its *Honour sake*, he gives it the Name

of *Faith*. If then it be asked, *For what is it that Saints contend?* The Anſwer is, It is for *the everlaſting Goſpel*, Rev. 14. 6. For *the Doctrine of God our Saviour in all things*, Tit. 2. 10.

The *Earneſtneſs* required in the ſaid Contention, is the *Zeal*, and *Fire* of the whole Man. The *Heat* of its *Paſſions* and *Powers*, which extends them to their *uttermoſt* Exerciſe. Which ſtrains them unto that holy *Violence*, without which there is but a *Flouriſh*, and not a *Fight*. A Man bewraying more Kindneſs to Error, than Courage for Truth. Sic Pugnat, tanquam qui vincere nollet.

The compound Verb in the Text, required this Adverb, *Earneſtly*. No where is it uſed beſide, throughout the whole Teſtament; and imports certainly a Contention with a Soul unfrozen; and more enflamed than one in a Combate, for no greater a thing than its Life. More enflamed with *Love*, of all that makes for the Goſpel; and with *Indignation* and *Hatred*, of all that riſes up againſt it. More enflamed with *Deſire*, of all

Aids wanted; and with Joy, in all poſſeſſed. Enflamed, as the Prophet's Heart was, when he exclaimed; *The Word of the Lord was made a Reproach unto me, and a Deriſion daily: But his Word was in mine Heart as a burning Fire, ſhut up in my Bones; and I was weary with forbearing, and I could not ſtay*; Jer. 20. 8, 9.

Laſtly, of the Motive as briefly; The Faith *was delivered*; it was *by God delivered*, not *by Men deviſed*. By God, who only was able to open his own Heart to us; and to give us a *Doctrine*, able to open our Hearts to him. *Delivered orally*, or *by Word of Mouth* to the Firſt-age; and *by Writing*, for the Uſe of After-ages. *Delivered to the Saints*; Holy *Apoſtles* and *Prophets* had it revealed to them, *Eph.* 3. 5. They were *holy*, and *clean*, whom God would have to bear the *Veſſels*, of old; *Iſa.* 52. 11. He entruſts not them with his *Truth*, that partake not of his *Nature*. So *heavenly Manna* muſt not be held but in a *Golden Pot*. *Delivered to the Saints*; it was, both as *Witneſſes* and *Preachers* of it

it to the present Age, and as *Trustees* and *Keepers* of it for future Ages. The *glorious Gospel of the blessed God, which was committed to my Trust*; 1 Tim. 1. 11. *Keep that which is committed to thy Trust*; 1 Tim. 6. 20. Finally, it was *once delivered* to the Saints; that is, *once* for all; so, as that it shall never again be, in like manner, delivered. *Once*, so as that it shall never be varied. Once, so *fully*, that nothing is to be added to it; forasmuch as it is compleat, and *makes the Man of God perfect, throughly furnished unto all good Works*; 2 Tim. 3. 17. *Once*, so *brightly*, and with so convincing Evidence, that nothing of it can be reasonably doubted. But, it is a *sure Word of Prophecy*; 2 Pet. 1. 19. *Once*, so *resistlessly* to have it an *everlasting Gospel*, that all the Powers of Earth and Hell, shall never destroy it. *Diocletian* might have as well tried to blow out the *Lamps of Heaven* with a Pair of Bellows, as to destroy all *the Copies of the Holy Bible*. In short; Thus are Saints engaged and encouraged, as to *acknowledg* and *obey*, so to *defend* and *propogate* the Doctrine of

the Gospel Labouring and Praying, that the *Word of the Lord may have free course, and be glorified*; 2 Thess. 3. 1.

But, tho, I suppose, Babes would answer *yea*, if I should ask, *Have ye understood these things?* I cannot but exclaim with the Prophet, *Who hath believed this Report?* Wherefore, *with my Spirit stirred in me*, I proceed unto farther

Proof.

For which I shall call in some harmonious *Texts*, and advance the most cogent *Reasons* that shall occur.

Texts.

Look we first unto the *First Gospel*; the sweet *Epitome of the Bible*, which we have in *Gen.* 3. 15. Herein, *the King of Kings* is his own *Herald*; and, upon our first Apostacy, together proclaims a *Gospel of Peace* and a *State of War*.

A Gospel of Peace; for, Christ, the primary Seed of the Woman, tho his *Heel be bruised*, or *bitten*, (that is, tho he die for it) shall *bruise the Head of Satan*, the metaphorical *Serpent*, (that

is,

is, ſhall deſtroy the Work of the Devil; which is to ſet Man againſt God, and God againſt Man.) Chriſt ſhall reconcile both; removing God's Wrath, and Man's Enmity, he ſhall make Peace. Thus do all Proteſtant Interpreters conſtrue the Words.

A State of War, alſo; for, ſee it, God putteth *Enmity* between the Parents, and their Seeds. That is, between the *Woman* with her Seed, and *Satan* with his Seed. The *Woman*, is *Eve*. Her *principal Seed*, is *Chriſt*; therefore ſaid to have been *made of a Woman*, Gal. 4. 4. Her *ſecondary Seed*, is the Number of *Believers on Chriſt*; named her Children, for the Imitation of her Faith. For, ſo did ſhe receive the Doctrine of Chriſt by Faith, that ſhe is named the *Mother of the Church*, and *ſhe that bare it*, and *brought it forth under the Apple-tree*; Cant. 8. 5. Bp. *Hall* ſo conſtrues that Text. And, Arch-biſhop *Uſher* is expreſs for it; that Adam *named his Wife* Eve, not meerly as the Mother of all the *Naturally-Living*; (what News had that been?) But, as the Mother of all Annal. p. 2.

the *Spiritually Living* also. As *Abraham* was after-ward stiled the *Father* of the Faithful, *Eve* was so early named the *Mother* of them. The *Serpent*, Satan, hath also a double Seed. To wit, an *Invisible* Sort, as Dr. *Arrowsmith* nameth those Angels of his, who sinned after him, and by his Example. And a *Visible* one; to wit, that vast part of Mankind, who sin after the Example of both; and are therefore named the Children of the Devil; 1 *Joh.* 3. 8, 9.

Behold, here, the *early Enmity!* Early, from the first Breath, in which the Gospel was delivered: *Enmity*, whose Exercise is Contention and Warfare. A *Warfare and Contention*, begun from the very Cradle of the World; carried on, without ceasing, to this day; and to be continued, till our victorious Saviour hath shut up the *Devil*, his *Angels*, and his *Captives*, as low as Hell; and mounted his *Redeemed*, *Adopted*, and *Sanctified* Children, as high as Heaven. In a word; From the Date of the foresaid Gospel, and the Rise of the foresaid Enmity and Quarrel; the Devil, and his Vas-

Vaſſals, have gone about like roaring Lions, ſeeking to *deſtroy the Faith*. Chriſt and his Confederates, have gone forth, bold as Lions, to *defend the Faith*. And *if any Man be not a Follower of the Lord Jeſus Chriſt in this War*, the *Scripture* proclaimeth him *Accurſed*; and God's *Church* ſaith, *Anathema Maran-Atha*.

Liſten we next to *Solomon's* Trumpet; Prov. 23. 23. *Buy the Truth, and ſell it not; alſo Wiſdom, Inſtruction, and Underſtanding*, *q. d.* Stick at no Coſt, for the True-way of Salvation: Tho it be one every where ſpoken againſt, and by Men and Devils oppoſed! *Get*, and *Keep* it, at *any* rate; *Part* with it at *no* rate. Come Men, come Devils; come Friends, come Foes; come Honour, come Diſhonour; come Life, come Death; ſtand faſt for the Truth! *It is neceſſary to Sail, it is not of ſo much Neceſſity for me to Live*; ſaid a noble *Roman*. O that we all preferred the *Goſpel* above Life, as he preferred the *Intereſt of his Country* above it! The Command is bright as the Sun.

Let a *greater than Solomon* be next heard; Mat. 11. 19. *Wisdom is justified of her Children.* The Sum of the Context is this; the Doctrine of God's sending from Heaven is rejected, and oppugned by Carnal Men: Whether it be ministred by a *John Baptist*, or by a *Jesus Christ*, it will be so. But, it is added this *Doctrine* is the Wisdom of God; and this *Wisdom*, hath some Children on the Earth; and these *Children*, will not stand still, and let her suffer the Contradictions and Calumnies laid upon her. No, they will most gladly *spend and be spent*, in doing her Right. Their *Name* is, *Fellow Helpers to the Truth*, Joh. Ep. 3. v. 8. And their *Motto* is, *We can do nothing Against the Truth, but For the Truth*; 2 Cor. 13. 8.

The great Apostle's Trumpet sounds a March; Phil. 1. 27, 28. *Stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel: In nothing terrified by your Adversaries.* All the *Saints* at *Philippi*, are called on as *Souldiers*, to muster up their Forces, and unite their Strength, and exert it in defence of the

Gospel;

Gospel; not fearing to look any Enemy in the Face; Any of the Host of them, that try to draw from Service unto Truth; or, to Compliance with Error.

We have him calling forth very *Hired Servants*, to be like Friends of the Gospel; Tit. 2. 10. *Adorn the Doctrine of God our Saviour in all things.* To *adorn* is to remove Blemishes, and to add Ornaments. To *adorn the Gospel*, is to confute and shame the Misrepresentations made of it, by Men of *Intellectual* Errors, and *Practical*. And to set forth its true Amiableness, in *Profession* and *Practice*. Which is *such a Sort of Contending*, as will make *Errors*, and their *Father*, to *fall like Lightning*.

What is said to the whole Church of *Sardis*, is surely said to all Churches; and well deserveth our Regard; *Rev.* 3. 3. *Remember how thou hast Received and Heard, and HOLD fast.* As if our Lord had said, Recal the Gospel-truth that thou hast had *sent* to thee, and *inculcated* on thee; and, being that thou hast provoked me to Anger, by thy holding it so *heedlessly* and *loosly* in time past;

part; look better to it for the future. There be those who are at work, to rob thee of it: For thy Life, *take faster and surer Holds*. Error, is a *subtile* Harlot, and a *bloody*; if thou bestir not thy self, and watch, and pray, and strive, it will get the *Living Gospel* out of thy Bosom, and put in a *Dead*, and *Deadly* One!

Lastly; Muse, Reader, muse a little upon St. Paul's Description of *Christians State* on this Earth; and see if it hath nothing in it to convince thee, that without the foretold *Contention* thou canst not be a real *Christian*. Eph. 6. 12. *We wrestle not against Flesh and Blood* (only,) *but against Principalities and Powers; against the Rulers of the Darkness of this World, against spiritual Wickedness, in* (or for) *heavenly things*. It's of *Private Christians*, that, with himself, he speaketh. It is in *Combate* and *Fight*, that he describeth them. It is with *formidable Adversaries*, and not to be vanquished with a light Finger, that he declares them fighting. Not only our own single *corrupt Nature*; or *weak Men*, like our Selves; but against *Devils*; *Many*;

and

and of *great Might*; the *Rulers*, and *Gods of this blind World*; who are *wicked*, as *Wickedness it self*; and act in, with, and by, deluded Men; chiefly setting themselves to *defile* and *disturb* the *Saints*. And, of all Sins, to draw them into *spiritual* Ones; such as are inward, and have One's Spirit for the *Stage* whereon they act. And such as are objectively Spiritual; having that which is *spiritual* and not *carnal*, for their *Object*. Of the former Sort, are *evil Thoughts*, *vile Affections*, and *rancorous Passions*. Of the latter Sort, are *Error*, *Unbelief*, and (their undivided Companion) *Spiritual Pride*. Against all these, the Christian stands in battel array. His *War* is incessant, his *Fight* most frequent. Well, but what fights he for? *For heavenly things*; and what are these? They are, say more than one, the *Glories of Heaven!* And, withal, the Christian's heavenly *Nature*, his heavenly *Business* and *Trade*, and his heavenly *Hope*. And, as surely, I trow, the heavenly *Gospel*; the Gospel by which he is *begotten* into his heaven-

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ly Life, *led* in his heavenly Trade, and *held* in his heavenly Hope. The Gospel-truth, in which the holy *Nature*, *Work*, and *Hope*, do even *Live*, *Move*, and *Have their Being*. In a word, then; Let no Man deceive himself, the Gospel is not sent to save them that wrestle not for the Gospel while Men and Devils are wrestling against it. Wrestling against it, with every *particular Man* of us. Not fearing to assault the *strongest* Christian, nor disdaining to make the *weakest* the Object of their Fury. But entring a *close Combate* with every Saint, taking hold of his Flesh and Corrupt Nature, and shaking him by it. Never giving over, as long as he hath any Flesh about him to take hold of. Insomuch, that he must up, and contend, and hold on contending; show himself a Man, and more than a Man, for the Gospel, or perish in the Duel!

O you that have marched out of *Egypt*, and taken the Field for the Gospel, against Sin and Satan; expect you no Cessation of Arms, till you lodg your Colours in *Canaan*! As much as you

set your Faces toward Heaven, if you keep not contending for the Faith, you shall never *set your Feet in Heaven!* You have not passed the *Spiritual Birth*, if your Contention hold not to your *Natural Death!* The Apostle saith not, (*Ardua prima via,*) "At our first Conversion we had hard wrestling, that "now, is over; but *we do wrestle*, or "*we have a Wrestling.* And, *Is there not a Cause?* Is it not most *necessary*, that all the Faithful should thus contend for the Faith? Or, is it *needful, only because God will have it so?* Is it not the Will of God to have it so, because it is needful? Attend, while, in form of *Appeal* and *query*, I propose some of the numberless

§. *Reasons.*

Q. 1. *Should not a Tree bring forth Fruit after its Kind?* In the first Creation it was so ordained; *Gen.* 1. 11. And, who thinks it not to be so, or unfit to be so, in the second Creation?

A *Saint*, is a good Tree; by Means of the Gospel made good. His *Root*, or Principle, or new Nature, is holy; One

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of holy Understanding, holy Affection, holy Practick Power. His *Fruit*, therefore, by Necessity of Nature, must be holy. Our Saviour saith expressly, *A good Tree cannot bring forth evil Fruit*, Mat. 7. 18. Wherefore, he is no more able to see *Violated Truth* go without *Vindication*, and *countenanced Error* without Opposition; than he is able to *stifle* his own *Nature*, and *take a contrary One*. To *crucify*, and put to Death *Christ formed* in him, and set up *Satan* that was *deposed* and *expelled* out of him. In short; therefore it is that a Saint must contend for Gospel-truth, because he is a Saint; and because, as his *Root* is, his *Fruit* must be; because, were there *no other Law*, he hath *One in his Heart* binding him to it. *Common Nature* is reported once to have made a *dumb Man* speak; and to cry out, when his *Father's Life* was assaulted; But it is well known, that the *New Nature* doth constantly *untie* the Tongue; and set it going, when *Gospel-truth* is suffering. Even *irresistably* going; as the Tongues of the *holy Apostles*, who plainly told their

their vain Silencers; *We* CANNOT *but speak* (or plead for) *the things* (of the Gospel) *which we have seen and heard*, Act. 4. 20. Operari sequitur esse; *Vines must bear Grapes.*

Q. 2. *Should a Covenant of Salt, be esteemed as Straw and rotten Wood?* Should a Vow, an Oath, a Signed Sealed Covenant, be broke by any but a Demoniack?

The *Vows* of God are upon every Saint. They are sworn, every Soul of them, to stand, to live, and to die, by the Gospel-truth. In their holy Baptism, and at the holy Table, they have signed and sealed Covenant thus to do. The *Circumcised* in old time, were *Debtors to do the whole Law*; Gal. 5. 3. And their *Circumcision was stiled, the Oath of God*, Eccl. 8. 2. The *Baptized* are, now, no less *Debtors to the whole Gospel*; nor is Baptism any less, *the Oath of God*. Briefly, then; Perfidiousness is not the Spot of God's People. Perjury, and Covenant-breaking, be not so: Their Father calls them *Children that will not lie*,

Isa.

Isa. 63. 8. And, if such they be, they must not be *Hucksters of Error*, but *Champions of Truth*. *Jeptha's* sad Words, must be their serious Answer unto every Seducer; *We have opened our Mouth to the Lord, and we cannot go back.*

Q. 3. *Should a Bird be taken in a Net, spread in its Sight?* Should a Man sin willingly, after Knowledg of the Truth? Indeed,

As the *Keeper of* Israel; so the *Tempter, neither slumbers nor sleeps.* But is perpetually laying his *Snares* for the Saints. Contriving, and endeavouring to rob them of the *true Doctrine* that begets *Grace*; as well as of the *Grace*, that breeds *Comfort*. But, of this, their *gracious Keeper* hath given them fore-notice. As also, full Instructions how to frustrate the Thief so *subtle*, and so *indefatigable*. Insomuch, that, if they follow not Instructions; if they do not buckle on their Armour, and contend for the Faith against Gain-sayers; they are *Servants that know their Master's Will, and do it not*; and *know their Ene-*

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mies Net, and run into it. As *Samuel* named the Sin of *Saul*; their Sin is *Rebellion*; and, comparable to *Witchcraft*. Horrid Contempt of Heaven! Because, a *Gallio* is as *truly* an Antichrist, as a *Nero*; and the *Drones* that do *nothing for* the Truth, are of the same ill Spirit as the *Furies* that do *most against* it. And, always so it is, that the more a Sin has of *the Eye*, the more it has of *the Heart*. The more *knowingly* it is committed, the more *wilfully* it is committed. For which Reason, he who sinneth with *his Eyes more open* than others, he hears of it one day with *his Mouth more shut* than others. Wherefore knowing their Duty; and knowing, that *to him that knoweth to do Good, and doeth it not, to him it is Sin*; Sin, without a Cloak; Sin, threatned with many Stripes; Sin, if not unpardonable, yet, next to that which is so. Knowing this, they cannot but be Doing for the Gospel-truth: And with a better Heart, they do utter *Balaam's* Words; *If we might have our Houses full of Gold and Silver, we cannot go against the Word of the Lord.*

Q. 4. *Should not a Prince desire Justice?* Should a King and Priest to God, endure to have it said to him, as *Elihu* said to *Job*; *Behold, in this thou art not just!*

A. *Satan*, is a Prince in all Lands: *Psal.* 45. 16. *Justice*, is his Crown and Dignity. But doth he hold it, if he give over his *Contention for Truth?* Truth, even *humane* and but *natural*, was so valued by *Pagans*, that they offered *Honey* in their Sacrifices to *Apollo*; crying, *Sweet is Truth, sweet is Truth!* What, then, is *Divine* and *Supernatural* Truth; Truth, in admirable Ways *sent down from Heaven?* And for the Purpose of *fitting us for Heaven:* Truth, *hidden from Ages and Generations*; Truth, *that Angels desire to pry into*; and *hidden from the World's proud Sophi's, that revealed to Babes*: Truth, that is, the Way, which *infallibly* guides to Blessedness? Truth, that hath so infinitely *pure Precepts*, so *high Examples*, so *mighty Motives*, and *Encouragements*, so *blessed Rewards*; and hath been preserved by

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the Life-blood of *ſo many Millions of Martyrs*, for our Benefit. Truth, which is *eternal*, and ſhall have Heaven and Earth paſs away before an *Iota*, or Tittle of it falleth. That *Solomon* preferred above *Rubies*; St. *Paul* nameth *Gold, Silver, and Precious Stones*; and St. *Peter* ſtileth *Precious*, or Honourable. Yea, whereof *our Saviour* ſaith, *For this End came I into the World to bear witneſs to the Truth.* When this *good Thing committed to the Saints*, is not kept by them as their richeſt Jewel; is not with Conſtance and Courage defended againſt all *Serpents* and *Lions* that ſtrive to make away it. But, very *Goats Hair* is ſet above it, and more ſtickled for. When more *Money* and *Labour* is ſpent for *that which is not Bread*, and will not ſatisfy in the Time of need. How, then, is *Judgment turned into Gall, and Righteouſneſs into Hemlock?* How bitterly is Juſtice perverted? How are the *Ballances falſified* by deceitful Lufts; and *the Right of Truth turned aſide, before the Face of the moſt*

High? Supposing that no other *Law* was in Being and Force, how would *Natural Equity* condemn this Practice? There could nothing be answered by a guilty Christian, when *Gospel-truth* should expostulate with him, as *Abimelech* with *Abraham*; *What sawest thou, that thou hast done thus? Thou hast done Deeds unto me that ought not to be done.*

Q. 5. *Should not the Bridg we go over, be praised? and our Liberty be ventured for that which made us free?* Is there, really, no such *Law*, as that of *Gratitude?*

The common Proverb saith, *All do praise the Bridg they go over.* And the sacred One saith, *Every Man is a Friend to him that giveth Gifts.* Gospel-truth is the Bridg Saints go over, when they *pass from Death to Life.* Nor doth any Truth but the Gospel-one, *make them free* from the Bondage of Sin and Satan, and the Danger and Fear of Eternal Death. The *Benefits* they receive from the Gospel-truth, *if they should be counted, are*

more than the Sand. For, it is, as the Apostle calls it, *the Grace that bringeth Salvation.* The Saints once were *blind*, and now they *see*; but the Gospel was the *Eye-salve.* They were *dead*, and behold they are *alive*; but the Gospel was *the Ministration of the quickning Spirit* unto them. They were *poor* and *miserable*, as others; but by the Gospel they are become *rich*, and *encreased with Goods.* What, and is it for them, for them so *loaded with its Benefits*, to deny it Service; or, to put it off with that *which costs them nothing?* To grudg it their Labours, tho they *owe their own Selves unto it?* This Unthankfulness, would be most *unholy*, and *scandalous*; would bring upon them an everlasting Reproach, and perpetual Shame: They would deserve to have it said to them, *Many good Works hath the Gospel-truth shewed you from its Author; for which of those Works, do ye suffer it to be betrayed?* Joh. 10. 32.

Q. 6. *Should the Lights of the World be Dark, and the Salt of the Earth not season any thing?* What a Solecism is this?

They are not Saints, who are not qualified and sent to *enlighten* the blind World, and *season* the corrupting Earth. *Mat.* 5. 13. our Saviour speaks to *Christians* as *Christians*; at that time, his Disciples were not any of them, *Ordained Preachers*. And he is a Stranger to the Holy Scripture, who knows not, that it is the Part of all *Saints*, (as well as of Ministers) to *hold forth the Word of Life*, and *shine in the World*; Phil. 2. 15, 16. Eminently, indeed, *the Priests Lips are to preserve Knowledg*, Malach. 2. 7. But, *to do Good unto all*, is the unquestionable *Duty of all*. And the *Ordination of some unto the principal Performance of it*, doth not at all *inclose* it. But, alas! what Good can the one or the other do on the Earth, if they contend not earnestly for the Faith? Contention, without which, all their other Labour is but lost

Labour.

Labour. *If the Eye be dark*, (the Mind void of Gospel-truth) *the Soul is dead!* There is no such thing as *Sanctification*, but by *that Truth*; Joh. 17. 17. That Truth, is the *Seed* of which Children are begotten to God. The *Milk* wherewith Babes are nourished. The *Strong meat*, for Grown Men. The *Bread*, wherewith all God's Family are fed; the *Bread that strengthens their Hearts*, and the *Wine* that *maketh their Hearts glad*. But, the Devil, his Angels, and all his Confederates, are hard at work to pervert this Truth. Secretly, and openly these *Heresies* are seeking to destroy its Life. And, *if all Men forsake it, if no Man stand by it*, it must be lost out of the Earth. Wherefore, should not Saints stand up for it; and, *not ashamed of its Chains*, be valient for it; what were their *Usefulness*, or *Kindness*, to the *Church* and *World*? They would plainly consent to *the poisoning of all the Seed of their Souls*; and, therein, to the *Damnation* of them! For, *Error* can no more nourish or save a Soul, than

Chaff, Stubble, or *Poison* it self, can maintain a Body. In a word; It is not to be thought possible, that God should name them his Saints, whereof our Saviour saith, *They are henceforth good for nothing, but to be cast out, and to be trodden under foot of Men.*

Q. 7. *Should not a Man in Armour, quit himself like a Man of Honour?* Should he not be able to say, *What he doth more than others?*

A Saint is a Man *in Armour*; in *God's Armour*; in *the whole Armour of God*. Every Saint hath put on *Christ*, and hath the *Graces of Christ*. Rom. 13. 14. Eph. 6. 11. Philosophical *Vertue* and Unregenerate *Morality*, are but Fig-leaves. They neither *clothe*, *adorn*, or *defend*. A Saint hath Armour that doth all three; *Jehova Tsidkenu*, the *Lord his Righteousness*; and, with him, the *Girdle of Truth*, the *Breast-plate of Righteousness*, the *Sandals of Courage* and *Patience*, the *Shield of Faith*, the *Helmet of Hope*, the *Sword of the Spirit*. But, what Praise is it to

wear,

wear, and not *uſe*, the nobleſt Armour? Or, to *uſe* it, otherwiſe than to the *lifting up the Houſe of* David, and *throwing down the Houſe of* Saul? That is, with the moſt *noble Courage*, and to the Advancement of the moſt *noble Cauſe*, Even the Cauſe of Truth; by the Name whereof, the *Prophets*, the *Pſalmiſt*, and the *Apoſtles*, do expreſs all *Saving Religion*, all *Chriſtianity*. *Being*, is the very *loweſt Degree* of Perfection. The *richeſt Talents* are next to none, without the *Uſe* which is the End of them. That King who is the *Fountain of Honour*, and is the beſt *Judg* of Subjects fit for it, confers it only upon them who *Fight*, as well as *put on Armour*, for the Goſpel-truth. There are no *Veſſels of Honour* in his Houſe, but ſuch as do ſo *know their God* and his Truth, that *they are ſtrong, and do Exploits*. Dan. 11. 32. Inſomuch, that none can earneſtly *ſeek Honour and Glory*, that do not *contend for the Faith earneſtly*. And, conſequently, none can be *honourable Chriſtians*, who

Iſai. 26. 2. Jer. 9. 3. Pſal. 119. 30. Pſal. 60. 4. 2 Cor. 13. 8. Gal. 3. 1.

who do not so do. Of them that are *with Christ*, the Captain of Salvation; that, with him, are Warriors for the Gospel-truth; it is therefore said, that they are not only *called* (that is, converted;) and *chosen* (that is elected to Grace and Glory;) but also *faithful* (that is, cordial and constant in the Propagation of his Gospel-truth): Rev. 17. 14. And of every one that is so, it is to be said, as of *Jabez*, that, *he is more honourable than his Brethren*. Wherefore, the *vigorous Exercise* of Grace being as necessary, as the *real Habit* of it; to *confess* and *combate* for the Truth, being as needful as to *know*, and to *love* it; every one that nameth the Name of Christ, must take it for his very *reasonable Service*, And believe it to be no less his *Interest*, than his *Duty*, to follow *Asaphah's* Counsel; *Be ye strong, and let not your Hands be weak, for your Work shall be rewarded*: 2 Chron. 15. 7.

His *Interest*, most evidently it is, if it may be granted to be his Interest, to *follow his New nature*; to *keep his Covenant with God*; to *walk up to his Light*; to

to be Just; to be Grateful; to be Useful to the Church and World; and, as he hath received, so, to do unto others.

§. *Application.*

Unto such as duly consider what hath been said, the following *Truths* that I infer, will be very intelligible; and the *Duties*, that I press, will not be unacceptable. May all Readers so *Consider*! And may the Lord give *Understanding*, even *practical* Understanding.

§. *Inferences.*

Inf. 1. *They are Cloven-Feet that lack against Gospel-truth*; The Men that contend against the *Doctrine of God*, are far from the *Kingdom of God*.

For, if they be not *Saints* who contend not for it, they must be worse than *Brutes* that contend against it. As far as a *Saint* may fall into this, so far *Hell* may fall into a Saint. When *Peter* himself did it unwittingly, our Saviour called him not *Satan*, but *Satan!* There is no mouth for against the Truth, but it is the Devil speaketh thro' it. For, there

is

is no other Prince at War against Christ and his Gospel, but he and his Confederates. Wherefore, of all Sins, *refrain from this; lest ye be found to fight against God!*

Inf. 2. *The Dust of Gold is precious:* Of the Christian Faith, every *Article* is a *Jewel.*

For, it is *for all*, that we are commanded to contend. Commanded, by a Lord who would not set us to War for things of small weight. Of his *Commandments*, and of his *Doctrines*, there be those which are, *Comparatively*, *Little*. But all are, *Objectively*, *Great*. Mountains are really huge *Piles*; tho', compared to the whole earthly Globe, they are *little Specks*. It is true; Our Saviour hath not delivered all Doctrine *alike*; nor are we to value, or *propagate* all alike. Yet, all delivered by him, must be highly esteemed by us. If any had not been worthy of such Estimation, he would have told us so; and not have made them the Matter of our Earnest Contention. It must be said of every Gospel-truth, *The Gold and the Chrystal cannot equal it, the*

Exchange

Exchange of it shall not be for Fourth of fine Gold.

Inf. 3. *No Snake is to be spared, because its Skin is painted*; No *Error* is to be favoured, because it has a specious *Form of Godliness*, if it deny the Power.

For, if we must contend for *all Truth*, we must contend against *all Error*. Not excepting that which hath the most *vogued Patrons*; or that which hath been long *married* and *cherished* by us, and been precious in our Eyes; the *Joy of our Glory*: When proved to be *Error*, it must out of doors as an *Hagar*. It must be cast out upon the Dunghil, and trod under foot. Under the Law, a *Bastard* was shut out of the Congregation, tho he were of a Face as *beautiful as Absalom*; so an *Error*, of what Complexion soever it be; yea, tho with its Mouth it seem to cry *Hosanna*, it must be expelled. The whitest *Leprosy*, is very *Plague*; and the most specious *Error*, is *Sin*. As *Truth* must not be despised when it's covered with *Dung*, because it is a *Jewel*; *Error*, must not be made much of, when it's carried (as *Hannibal*

was carried his Poison) in a Gold-ring, because it is Poison still. Holy *Samuel* saw Agag, *tho he was delicately clad*; 1 Sam. 15. 32, 33. The Command upon us against Error, is, as that against *Amalek*; *Go and smite it, and utterly destroy all it hath, spare it not, slay Man and Woman, Infant and Suckling, Ox, and Sheep, Camel, and Ass*; 1 Sam. 15. 3. This indeed is a *hard Saying*; and he must be *strong in the Lord* that is able to bear it: Because, our *private Opinions* be *marvellously sweet Wines* to us. Insomuch, that we can part with none without *great Reluctance*; no, not then it self, when *Reason* hath driven us to *question their Truth*; yea, to conclude, that we have unhappily tied our selves to the wrong End of a Controversy. Especially, if our *plausible Errors* have raised our *poor Reputations*. And, they have been, such, as have *appeared* to make most for *Sanctity*. For such there are, as do make a show of relieving the *Weakness of Christ's Word*, with *Man's Strength*; and supplying the *Foolishness of the Gospel* with *Humane Wisdom*. That God may

may have better *Measure*, than Christ and his Apostles have *meted* out unto him. Measure of *Worship and Service*, by them *pressed down*, and *running over*. Which is, in effect, to set up *another Saviour* and *another Gospel*: And is plainly to make *Themselves* their *Gods*, and *Saviours*, and their *Fancies* their *Gospel*. But, infinitely it concerns us, as touching every Doctrine, to remember the Caution given *Samuel*; *Look not on his Countenance, or on the Height of his Stature; if God refuse it, he is rejected*: 1 Sam. 16. 7.

Inf. 4. *Light is of absolute necessity to the New Creation*: He cannot be one of the Faithful, who understands not the Christian Faith.

For, how is he faithful if he contend not for the Faith? And how can he contend for that which he doth not understand? *Trees and Men* be all one to him that is *blind*; and *Truth and Error* all one to him that is *ignorant*. Till we are *made Light in the Lord*, we cannot do for his Truth. Without the *Eye of Faith*, we cannot see to stand by the

Word

Word of Faith. What Service can any *blind* Souldier do? It is observable, that the very first Piece of the Christian's Armour, is *the Girdle of Truth*; that is, Orthodoxy, or sound Judgment. It is true; the *Prince of Darkness* can press none but the Blind; and he is pleased that his Vassals *know not what they do.* But the *Captain of Salvation* seeketh not such to serve him: And abhorreth such as contend, for they know not what. For, so far be all such from acting *Holily*, that they act not *Humanely.* In *Nature*, as well as *Grace*, the *Mind* goes before the *Will* and the *Action.* And be it known to *ignorant Zealots*, contending most *blindly*, tho *earnestly*, for the Faith; they *run in vain*, and *labour in vain!* For, *God hath no Pleasure in Fools*; there is no pleasing of him unawares; or honouring of him without our Knowledg and Consent; his Kingdom and his Interest can never be served by chance. Wherefore, to the Man that *SAYS* a Creed which he *understands* not, God saith, *What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy Mouth?* Psal. 50.

Inf. 5. *New-born Babes be Men of War*: The least of God's Children, is a *Champion*; very Sucklings, be all of them Soldiers.

For, without any Discrimination, *all* his Children are called to *earnest Contention*. Such, as requires a Strength not inconsiderable. Being against Enemies, for *Number* many; for *Power*, great; for *Policy*, deep; for *Malice*, implacable; for *Industry*, indefatigable. Such are the Enemies of Christian Faith. And, indeed, so it is, that the least sincere Convert hath Wisdom and Strength for Combate. Few it may be, are *Eloquent*; but in Regeneration, there is no *Infant*. None are born *dumb*; all, can say somewhat for the Gospel of Christ. And, they who cannot *dispute* for it, can *die* for it. Tho' this their Strength they do not know, not one of an hundred; but, it's sure, they have it. As the Midwives told *Pharaoh* of the *Hebrew Women*; that *they were lively, and not as the Egyptians*: It must be said of God's *Regenerated Children*; they are *lively*, tho in very different degrees; *strong in the Lord, and in the Power of his*

Might. How have I known some of them to *triumph in Christ*, notably *making manifest the Savour of his Gospel-truth* in their Families, and among their Acquaintance? Even to the Shame of many, who have been their Superiors in Gifts and in Office. The Wonder is not great; for God declares, *the Meek he will guide in Judgment; the Meek he will teach his Way.* Humble Souls and Diligent have in them a Spirit, *greater than that which is in the World*; 1 Joh. 4. 4. And, it is evident, *He teacheth their Hands to war, and their Fingers to fight for his Truth*; Ps. 144. 1.

Inf. 6. *It is a mortal Antipathy that Vultures have to Roses*: Every one that *doeth Evil*, most hatefully *hateth the Light.*

For, if it were otherwise, no need would be of any Contention for the Faith. The Rose, of all *natural* things, is the most *beautiful* and *fragrant*; the *Doctrine of the Gospel* is most of all so, among things that are *spiritual.* Now, if *Sinners* were not perfect *Vultures*, if they did not *loathe* Sweetness, and *admire* Filth; it would be sufficient barely to set forth

Truth

Truth. The first View would charm them beyond all Possibility of Opposition. But, alas, the *Carnal Mind is Enmity it self against God*; and Gospel-truth is the very Image of God's Mind. Wherefore it hates it with extream Hatred. Inwardly, at least, curses it; as the *Ethiopians* do the Sun, tho it *beautifies the Air, and enriches the Earth*; because it *scorcheth their proud Flesh*. Satan, knowing that if he cannot some-ways cast down the Gospel, the Gospel will not fail to cast down him; he doth with special Fraud and Force set himself against it; and instigate all that World which he is God of, to do the same. For this Cause, is Contention for it necessary; and all possible Earnestness in the Contention, against him and them. That they may not corrupt its *Truth*; pervert, and make crooked its *straight Paths*; and make it ineffectual for dispensing of saving Light and Life. That they may not make a *Lie* of it; and such a thing as the Spirit of Grace will utterly refuse to accompany, and work with. Miserable World, wherein we dwell! that, Deformity should charm to

invincibly; and, Excellence be no guard against Malevolence, but the very Cause of it.

It is to be supposed, that were this Cause of our Contending for the Faith more minded, our Contention for it would be better managed in divers Respects. Particularly, that we should be more careful in all our *Expeditions*, to get him with us, to whom *all things are possible*; by whom all *Hearts* are flexible, and very *Antipathies* are immediately curable. More like to *Moses*, in all our Service; who would not stir without God. Like to *Jacob*; who would not march up, with a Hope any way to overcome *Esau*, till he had first gone and wrestled with God: Ever saying as the divine *Psalmist*, *I will go forth in the Name of the Lord God: I will make mention of his Righteousness, even of thine only*; Psal. 71. 16.

Inf. 7. *The Second* Adam's *Children, must eat their Bread in the Sweat of their Brows.* The *Second Adam's*, as well as the *First Adam's*, must so do. God made not the World, to be a Hive of Drones;

Drones; nor hath Christ made the Church to be so.

For, if all Christians; and, that, all days of their Lives, must agonize for the Faith, no time will be found for their keeping on the Bed of Sloth. The *Saw of this holy Contention*, is not so easily drawn. The *Enemies contended against*, will find us more to do, than so. The *Aids from Heaven*, without which we can do nothing, are not to be had from thence with the *yawning Expressions of* drowzy Devotions. The *Traitors within us*, the Enemies of our own Houses, will require no small Watch and Ward against them. The *Flesh*, I mean, that *lusts against the Spirit*; the *Lusts*, which *war against the Soul*; the indwelling *World of Evil*, that is ever ready to side with the *Evil World* that we dwell in, against God's Interests and our own. In short; Military Men, in other Languages, are named *Men in constant Exercise*: Nor can any so contend as to be Defenders of the Faith, but they must be *valiant Men of*

Δῦλοις οὐκ ἐστι Σχολὴ; Græc. Adag.

Exercitus, ab Exercitando, dict. *Varro.*

Israel, *and all hold Swords; every Man having his Sword on his Thigh, because of Fear in the Night*; as *Cant.* 3. 8. Even, *the Sword of the Spirit, which is the Word of God*; Eph. 6. A Sword so to be brandished, that those we deal with, may have their *Understandings* enlightned, their *Practick Judgment* impressed, the Mouth of their *Conscience* opened, their *whole Man* struck down. That they may be made *fall on their Faces, and acknowledg* the Truth we contend for, is the Truth of God indeed; as 1 *Cor.* 14. 25. That *no Adversary may be able to resist*; as *Acts* 6. 10.

Inf. 8. *Merchandise and Farm, do not take up a Christian*: He takes them up, as God's Providence calls him to do; but he suffers them not wholly to take up him, and to be his *only*, or his *chief* Business. *In licitis peccatur omnes*, said holy *Luther*. Unlawful Use of lawful things, is the common Bane of Souls; *Oxen and Farms, Shops and Trades*, are as full of Spiritual Dangers, as *Miles* of *Crocodiles*.

For,

A Saint is called to a Warfare for the Gospel, which is a more *noble* Employment. And, one that is *interrupted*, *obstructed*, yea *destroyed* by excess of *Secular* Business; no less than by very *sinful* Courses, and most *scandalous*. Astonishing Folly! There are Multitudes, who are *clean in their own Eyes*, very *good Christians*; and of *undisturbed* Consciences; because, they are come to a Strictness in *outward Morals*; they do not *lie*, *swear*, *cheat*, *defile*, *calumniate*, or *affront*! (No, but do, in their Way, *keep Sabbaths*; *offer Morning and Evening Sacrifice in their Families*; *reverence their Spiritual Guides*; *venerate their most Religious Neighbours*; *cry Shame of their Vicious Ones*; *give Alms to the Poor*, and what not?) Notwithstanding, that, all the while, they do *love the World*; with a Love inconsistent with the *Love of God*, and of his *Gospel*; 1 *Joh.* 2. 15. And do plainly show it, by making the Defence of both to be the least part of their Business. By busying themselves more in a Day for the *Dust of the Earth*, than in a Year for the *Jewel of Heaven*. Gospel-

truth is no less; and, as it hath been said, the Jewel that *Saints are entrusted with*; and are *required* and *inclined* to live and die in its Defence. Which, sincerely, they do; not enduring either what is *wicked*, or what is so much as *worldly*, to divert them. Hating to be hindred, by *lawful Gain*, as well as by *filthy Lucre*. Being, comparatively, indifferent for the things of this World; and not regarding their Stuff, having the Good of all the Gospel to be theirs; *Gen.* 45. 20. Valuing no more their *Estates*, in contending for the *Gospel*, than Men value their *Clothes*, when they are fighting for their *Lives*. In a word; A Christian, is a Man that useth the World, as not abusing it, or suffering it to divide the Gospel: *A Man that warreth for the Gospel, and doth not entangle himself with the affairs of this Life, that he may please him who hath chosen him to be a Souldier*; 2 Tim. 2.

Inf. 9. *The Head crowned with Thorns, hath no Delicate Members*: They who can bear no Hardship, are not of the Body of Christ crucified.

For,

For, the whole Body of Christ, is called, to contend for the Faith. A Contention, in which Blows do fall apace; Blows, too hard to be born long, by any that cannot sleep but in a whole Skin: That cannot *rejoice*; or, at least, take good *Rest, in Tribulation*; but, do *Faint* before they have *resisted unto Blood*. That have not learned of the Prince of Teachers, to *endure the Cross and despise the Shame*. *Deut.* 20. 8. In old time, *the Officers spake to the People saying, What Man is there that is fearful, and faint-hearted? Let him go and return to his House, lest his Brethrens Heart faint as well as his.* He that cannot look Dangers in the Face, is not *safest* but *fearful* in Armies. True; Christianity may have *fair quarter* sometimes, from Men; yea *great Kindness*, when the Magistrate is Christian: But, as *Austin* speaks, *the Devil will never turn Christian; and Hell will never give over breaking the Peace of Christians.*

Wherefore, let them not *profess Saintship*, that have not *learned Manship*. And, let those who can *bear no Wind to blow upon*

upon them, remember what became of them who by their *Impatience of Warfare*, brought an ill Report upon *Canaan*; *They died by the Plague before the Lord*; Numb. 14. 37.

Inf. 10. *Fire is a rare Servant, tho a wretched Master*: Anger is a rich Grace, when it is against the Opposites of Gospel-truth.

For, it is no *cold* Contention, to which God calls his Children. A *Laodicean* Temper, cannot *agonize* for the Truth; as every Christian must. Unless our *Hearts do burn within us*, our *Mouthes* and *Hands* will *freeze*. The Gospel's guardian Angels, be burning Seraphins; its Ministers be a flaming Fire. The *Cloven Tongues*, from the first were *Fiery Cloves*; [*Act.* 2. 3.] and so they be still. True; *He that is angry, without a Cause*, is in danger of *God's Curse*: And it is as true, *He that is not angry when there is a Cause*, is in danger of *the same*. A Cause surely there is, when either malicious *Sinners*, or rash and mistaken *Saints*, throw down *Christ's Gold*, *Silver*, and *Precious Stone*; or put to it, their

Wood,

Wood, their *Hay*, and their *Stubble*, is self. Anger is a holy and heavenly Fire, when it is not against the erroneous *Man*, but his *Error*; and is *therefore* against his *Error*, *because* that is against the *Gospel*. Well we know, that a *blunt* Iron, if *hot*, doth pierce incomparably better than *sharp* Ones that are *cold*. And, full oft we see, that the *zealous Christian* is the Gospel's best Friend; the *Shield and Sword of its Excellency*, under Christ. In a word; the Gospel, where it prevails, maketh Men violent; and Men holily violent, make the Gospel to prevail. Which is not the least part of the Meaning of Christ's Words; *Mat.* 11.

Ira, suo loco, est optimum Dei donum, *Luther.*

A Lamentation it is, that *the Children of this World are more wise, and healthy, in their Generation, than the Children of Light.* O let us see; and, be humbled to the Dust, while we see the Zeal of Idolaters! Jer. 7. 18. *The Children gather Wood, and the Fathers kindle the Fire, and the Women knead the Dough, to make Cakes to the Queen of Heaven; and to pour out Drink-offerings to other Gods!* So Isa. 41. 6, 7.

6, 7. when Idolatry was like to go down, what did they? *They helped every one his Neighbour, and every one said to his Brother, Be of good Courage: So the Carpenter encouraged the Goldsmith; and he that smooth'th with the Hammer, him that smote with the Anvil, saying, It is ready for the Soddering; and he fastned it with Nails that it should not be moved.*

Inf. 11. *The Lord's Prayer, and the Ten Commandments, are not to be set above the Creed.* Christians are as much concerned to be sound in their *Judgments*, as to be sincere in their *Desires*, and clean in their *Doings*.

For, the Doctrine of Faith it is, which we are required, *in the first place*, to contend for. *With greatest earnestness*, to contend for. And, to contend for it *is that which is the Light and Guide, and First Mover of all our Spheres.* The Doctrine of *Faith*, is the Doctrine of *Godliness* also; and is not only of an *informing* Nature, but of a *reforming* Virtue. It is the only *Salt*, that can season our Heart and Life. Ignorance and Error, do bane and putrify both. *Truth* and *Good-*

ness,

neſs, *Error* and *Wickedneſs*, are undivided Companions: Madneſs is in the Heart of thoſe Multitudes, who, tho very ſenſible of Sin in *Moral Corruptions*, are altogether ſenſleſs of Sin in *Intellectual Errors*. Tho they ſhow a Fear of *Corrupt Manners*, do ſhow themſelves fearleſs of *Corrupt Minds*. As tho *Hereſy* were not damnable, as well as *Vice*; and *Error* as pernicious, as very *Profaneneſs*. As tho the Wrath of God were not declared againſt *Vain Minds*, as much as againſt *Vile Affections*; as much againſt *Filth of Spirit*, as againſt *Filthineſs of Fleſh*. Againſt the *Inſides* of Leproſy, as againſt the extant *Blains* and *Botches* of it. A Fiſh ſtinks firſt in the *Head*; and a Soul taketh its firſt Taint in the *Judgment*. Thence flowgth all Pravity and Corruption. *Hymenæus* and *Philetus* make firſt a Shipwrack of *the Faith*; then of a *good Conſcience*: 1 Tim. 1. Error, firſt maketh Men *Dogs*, then *Evil Workers*: *Phil.* 3. 2. Men be firſt *of defiled Minds*, and then *reprobate to every Good Word*: *Tit.* 1. 15. In ſhort; I much queſtion whether that Man be *truly* ſanctified,

who

who *constantly* prays not; *Father, sanctify me thro thy Truth, thy Word is Truth*; Joh. 17. 17. Lastly,

Inf. 12. *Mutiny is mortal*: Divisions among Christians, are deadly to Christianity.

For, if they *contend against each other*, they give *over contending for the Faith*. They cannot *withstand* its Enemies, or more *gratify* them, than by turning to shoot at its Friends. To shoot Censures, Calumnies, and Criminations of all kinds. For, hereby they *obstruct all Practical Godliness*; the thing that makes them the Delight of God, and the Dread of Men. Hereby they *promote Scepticism and Profaneness*; Men crying out, (as *Sozomen* speaks of his Time) that the Clashing of Christians maketh them afraid to be such. Hereby, they *make abundance of unsound Friends to turn open and bitter Enemies*; as *Porphyry* and *Julian*, upon Discontents given them by Christians, turned Bloodhounds. Hereby they *make Strangers despise them, as Idiots and Fools that destroy their*

Πολλοὺς χριστιανίζειν ἀπέτρεπεν ἡ διαφωνία, &c.

their greatest Interests for very small Matters; that do, as it were, burn down their House, to make away with the Rats and Mice that molest it. Hereby they put Spirit and Life into the Seed of the Serpent, that needs it not; making them to smile, and exclaim; Aha, aha, so would we have it! Hereby they dispirit, and take away all Heart and Vigour from each other: Nazianzen's Orations and Poems tell it abroad, how his Spirit was broke; insomuch, that he would have gladly laid down his Bishoptick: and they have not been a few, that, in days of Strife and Jangling, have cried out the heart-broken Prophet, *Now, O Lord, take away my Life!* A large Field I am in; but I may not excur beyond this common Note; *When Satan divideth the Tongues of any Builders, he never faileth to make a Babel of the Building.* Let this then be observed; *They serve their own Belly*, they do not minute for *Christ and his Gospel*, who do not *shun Divisions*, and *them that cause Divisions*: Rom. 16. 17, 18. Unto all that heartily contend for the Faith once delivered to the Saints, the

Lord

Lord of that Faith will make good his blessed Word; Jer. 32. 39. *I will give them ONE Heart and ONE Way that they may fear me for ever, for the Good of them and of their Children after them.* Otherwise, if the Defenders of the Faith, which are *Christ's Sheep*, shall gore and wound one another, like *Bashan's Bulls*; and not serve the *ONE Faith* with *One Consent*, (or as the Original is, with *One Shoulder*; Zeph. 3. 9.) then, the Devil and his Angels need not be more than *Spectators* of the Truth's Overthrow. Our [illegible] Commotions save them the [illegible] of drawing the Sword, or shooting [illegible]; and there is no Hope, but (if I may so speak) to the End of the World, *all the great Articles of Faith will be sweeten with Breaches, and the lesser Ones with Clefts*; Am. 6. 11. And, *but a very small part of Mankind, will ever believe that God hath sent our Lord Jesus Christ*; Joh. 17. 21, 23.

With Fear and Trembling I turn now unto my *principal Work*, which is yet behind; The Ministry of suitable

[illegible]

§. Ex-

§. *Exhortation.*

Care is taken, that it ſhall not be ſaid of him that exhorteth, as it was by the *Jews* of St. *Paul*; *This Fellow perſwadeth* to contend for the Faith, *contrary to the Law*: For neither againſt the *Church of England*, ſo called; nor againſt any *Chriſtian Diſſenters*, as they are diſtinguiſhed; nor, eſpecially againſt our *moſt Chriſtian* Ceſar, will I offend any thing at all. Wherefore, as the Author of our Faith, doth *command all Men every where*; ſo I dare to *exhort and perſwade all*, from the *Cedars* to the very *Hyſſop*, as followeth:

Exh. 1. *Say, as* Pharaoh's *Butler*; *I do remember my Fault*; Gen. 41. 9. My Fault and Folly, in *not contending*, and in *not earneſtly contending* for the Faith. I *remember* it, and I *abhor* my ſelf for it, as *Ezek.* 36. 31. *Peter's* Conſcience was awakned by the *Cock crowing*, Mat. 26. 73, 74. The Sleep of mine, hath been broke by a Sermon. And I cannot but ſay, as *Joſeph's* ſelf-condemned Brethren,

I am verily guilty concerning the Faith that was once delivered to the Saints: In that, for many Years, I saw the Assaults made upon it; and being summoned to stand up for its Defence, I would not put forth my self for the same. I would not go the utmost of my Parts, my Estate, and my Interest, to help it against the Mighty who eclipsed it. And Christian, now, is Defence come upon me: Gen. 13. 12. Now, *I do acknowledge my Transgression, and this Sin of mine is ever before me;* as Psal. 51. 3.

Who knows it not? Reformation without Repentance, is rotten; and Repentance of a Sin, without such a Remembrance, is impossible. Our Saviour counselled the Church of *Ephesus*, first, to remember *her Fall* thro' Negligence; then, to *hasten her Rising* by Repentance; Rev. 2. And, surely his Words reached every *Magistrate*, *Minister*, and *Private Christian*; *Remember whence thou art fain, and repent!*

E. 2. *Do as the Ninevites; Call a Fast, and put on Sackcloth from the greatest of you to the least:* Jon. 3. 5. My Meaning is; Set apart some portion of Time, solemnly

solemnly to *afflict your Souls*, to *deprecate God's Wrath*, and *sue out your Pardon* in the Blood of Jesus Christ. Say in this effect; Now that my Eye seeth this my overlooked Iniquity, I will go and *abhor my self in Dust and Ashes*. An holy Revenge I will take. I will *go aside, and weep bitterly*, and that *until I have no more power to weep*; as they in 1 Sam. 30. 4. I will cry unto God as *Nehemiah*; *O spare me, according to the Greatness of thy Mercy!* Neh. 13. 22. I will do as the *Men of* Tyre *and* Sidon, that made *Blastus* their Friend to propitiate *K. Herod*, Act. 12. 20. Unto *Jesus Christ* I will apply my self, for propitiating my *offended God*. And, as *Jacob* resolved, so will I; *I will not let thee go till he bless me with Pardon and Peace*. Thus by and do, and your Souls shall live.

But, otherwise, Sure Hope will be of finding your Sin either *remitted* to you, or *mortified* in you. Distracting Fear of your abiding under the *Damnation*, and under the *Dominion* of it, will utterly incapacitate you for contending for the Gospel. It is God's own Directory, for the

return of such as have fallen from their Duty; *Take with you Words, and turn unto the Lord; say unto him, TAKE AWAY ALL INIQUITY and RECEIVE US GRACIOUSLY; so will we render the Calves of our Lips:* Hos. 14. 2.

E. 3. *Hand ye the old Israelites; Make a Covenant, Write, and Seal it;* Neh. 9. 38. Go, *Vow unto the Lord; say, You are the Lord's,* (Souldiers of Christ.) *Call your selves by the Name of* Jacob, (Wrestlers with God and Men, for the prevailing of the Gospel) *Subscribe with your Hands to the Lord,* &c. *Isa.* 44. 5. He, whose Truth is inviolable, *swears* to us, that he will *remember us*: why should we not *swear* to him, that we will *serve* and *obey him? Heb.* 6. 17, 18. Haste therefore, and thus solemnly bind your *inconstant Hearts; and even bent to backslide.* Bind them, with so solemnly renew'd a Covenant Cords also, herewith the *Sluggishness* of your Souls, and their base *Pusillanimity.* For a Covenant doth twist the Cords of the Divine Precept, and double the Force of it on us. And when it is *published*, nothing doth more quicken and

inspire the Hearts of others with Forwardness for the Cause of God. In short; *Give the Lord your Hand*, as it is 2 *Chron.* 30.8. and bind your selves to your whole Duty touching Contention for his Gospel. Your Duties that must *go before it*, your Duties that must *be observed in it*, and your Duties to be *performed after it*.

The Souldiers under Satan, warring against our holy Faith, are said to covenant, and seal Covenant unto that sad Commander of theirs. And *Isa.* 28.15. is a Text that favours it; and not the only one. A cold Christian he is, who can endure to have Sinners *compact with the Devil*, to be more firm and fast than his *Contract is with the Captain of Salvation*: And, who dareth to live at ease, without being able to name the Day, wherein he *avouched the Lord to be his God, and God's Cause to be his Cause*; Deut. 26.17, 18. see 2 *Cor.* 8. 5, *&c.* Likewise, who having avouched it, denieth or delayeth to follow the remaining Exhortations.

4. *In following* Andrew, *beware that you run not as* Philip; *in Zeal to propagate the Faith, go not beyond your Knowledg*;

Joh. 1. 40. 41. 42. *Andrew*, having received but one Spark of Light, falls teaching of Peter. Praiseworthy Love of Truth, this was; and eminently honoured by God. For, by his little Spark, *Peter's* great Lamp was lighted. But, v. 45. *Philip*, tho of like holy Zeal with *Andrew*, exceedeth bounds. He tells *Nathaniel*, hastily, *We have found Jesus of* Nazareth *the Son of* Joseph. Half as many Errors as Words, saith one. *Jesus*, he calls not the *Son of God*, but *Son of* Joseph: Nor, *Jesus born at* Bethlehem, but *Jesus of* Nazareth. Infamous *Nazareth!* Care, the greatest Care must be taken, that you very well learn what you take on you to teach. Indeed, thro' the rich Mercy of God, (who bears with a world of Infirmities in sincere Souls, and true Lovers of Christ;) *Philip's Errors* did no hurt, but his so *unskilful Ministry* did good. Yet, *Grace* is not to be turned into *Wantonness*. This good Man's *Precipitance*, is not recorded for *his Praise*; nor for *our Warrant*, to speak we know not what. Would you serve the Faith? Be well versed in the Word of it. And let it be

only

only what you have thence *learned*, that you do *maintain*. What you have not yet learned, after that go *search*, and *enquire*? Study and pray, till you get able to separate the *Vile* from the *Precious*; your own and other Mens *Opinions*, from *Gospel* and Matter of *Faith*.

Otherwise, it is but a Game of Folly that you play; it is no War that you wage, for the Truth. *Contention* for an *Unknown Truth*, is the same as *Worship* of an *Unknown God*. Which is no *Piety*, but very *Phrenzy*. Christ will assoon accept of Souldiers *without Hands*, as *without Eyes*. His Charge upon all that sight on his Side, is this; *Get Wisdom, get Understanding, forget it not*; Prov. 4. 5. And their Prayer is as *David's*, *Show me thy Ways, O Lord; teach me thy Paths; lead me in thy Truth*; Ps. 25. 4, 5.

E. 5. *Do at the Spouse in the* Canticles; *Sit down under the Shade of the Gospel, and let its Fruits be sweet to your Taste*; Cant. 2. 3. Know, and muse daily upon its glorious *Privileges*, and its gracious *Precepts*. Get sure of an Interest in the former; And experience the *great Reward*,

and Gain that is in keeping the latter. For, no Man will ſpend his *Sweat*, and much leſs his *Life-blood*, for that wherein he finds not *Profit* or *Pleaſure*. Every Puff of Wind blows you away, from that to which neither *Affection* nor *Intereſt* do ſtake you down. *Literal Knowledg* of Goſpel-truth, will never make you Martyrs for it. But, when its *Treaſures of Glory* ſhall be made your own; and your Spirits ſhall feel its *Virtue* and *Influences*: When you ſhall know what it means, to be *made the Righteouſneſs of God, in his Chriſt made Sin for you*; and to be *filled with all the Fulneſs of God, that is communicable unto you*; then, all that you have, (Life it ſelf not excepted) will you give for Goſpel-truth. Your Anſwer to every Seducer, will be as *Naboth's* unto *Ahab*; *God forbid that we ſhould give the Inheritance of Chriſt our everlaſting Father unto thee!* 1 King. 21. 3.

The certain Cauſe, why ſo few do begin and hold on Contention for it, is this; They are very few, in whom the *Beams of its Light* have overcome the old *Darkneſs*. In whom its *glorious Power* hath

hath thrown down *Satan's ſtrong-holds*. In whom its *tranſforming Grace* hath wrought a Change of the whole Man, into the Image of God. In a word; They are few, whom it has brought to *the Excellency of the Knowledg of Chriſt Jeſus*. The experimental Knowledg, which *maketh to ſuffer the loſs of all things for him, and to count them but Dung that they may win him; And be found in him, not having their own Righteouſneſs which is of the Law, but that which is thro' the Faith of Chriſt; the Righteouſneſs which is of God by Faith*: Phil. 3. 8, 9.

E. 6. *Prize a Soul, as the Men of* Iſrael *prized their King; their King to whom they ſaid, Thou art worth Ten thouſand of us*; 2 Sam. 18. 3. Be it conſidered; *Goſpel-truth* is the ſame to a *Soul*, as *Meat and Drink* are to a *Body*. If theſe be *loſt*, the Body is *ſtarved*; if they be *corrupted*, the Body is *poiſoned*. If the Goſpel be *hid*, the Soul is *loſt*; and if it be much *adulterated*, the Soul is not kept alive by it. Inſomuch, that, as your Value and Love of Souls do ſink or riſe, ſo will your Zeal for the Goſpel, which is their Food,

grow

grow cold or hot. If you shall esteem your own *Souls*, and your *Family's*, and your *Posterity's* Souls, to be Ten thousand times more worth than your little *Interests*, and *Reputations*, and *Incomes*; you will think them well laid out, when they are spent for the Gospel: For the Preservation of it from being lost in *Ignorance*, or adulterated by *Error*. Our Merchants do not more freely part with *Glass Beads*, and other *Trifles* unto the *Indians*, for the Receipt of their *Silver* and *Gold*, than you will part with these things for promoting the Knowledg and Faith of the Gospel. For so rare a Commodity you will then bid home, and think it no Price. The Militia of Hell, that are in Arms against the Christian Faith, do fight against the Soul only. As the Prophet saith of the *Medes*; *they regard not Silver, and as for Gold they delight not in it*; and are not to be bribed by it: *Isa.* 13. 17. The Devil's Language to every Resister for Truth, is as the King of *Sodom's* unto *Abram*; *Give me the Souls, and take thou the Goods*; Gen. 14. 21. Blessed are they, who do on the contrary,

trary, contend for the Soul only. For the Christian Faith, as the Soul's necessary Food. Not regarding any *Money* or *Price*, for this *Wine* and *Milk* of Souls. Ever mindful of our Saviour's pungent Interrogatory; *What is a Man profited if he gain the whole World, and lose* (in very much more as) *his own Soul?* Mat. 16.

If this Spirit be not in you, the Gospel is like to be little the better for you. You are neither *wise* nor *good* enough to win *Souls*, unless well you do know the *Worth* of them. If you think the Filling of a *Belly*, the Clothing of a *Back*, and the Tickling of a *Fancy*, to be things comparable to the Saving of a Soul; hard Labour in contending for the Faith, will not agree with you. *Your Hands are not taught to war for it; a Bow of Steel must not be broken by your Arms*; Ps. 18. 34.

E. 7. *Drive* Jacob's *Face, in Contention for Truth*; *saying as he, I will lead on softly, according as the Cattel that goeth before me, and the Children be able to endure*; Gen. 33. 14. The *End* should always give Law unto the *Means*. Your End in contending for the Faith, is to possess Men

of

of it, and confirm them in it. The *Way* to both, is to ſute your Miniſtration to the State and Condition of them unto whom you do miniſter. If, for your *Argument*, you will be putting *ſtrong Meat* into the Mouth of a very *Babe*, that is unacquainted with the *Firſt Principles* of Chriſtianity; you commend not the Goſpel to him, but incur a Danger of incenſing him againſt it. Much more likely you are to give him a Vomit of it, than any Nouriſhment by it. If, for the *Management* of your Argument, whatever it be, you do not *inſtruct with Meekneſs* and *Kindneſs*; you will more *confound* than *convince*; and, if *convince*, yet not *reduce*, them with whom you labour. Our *Saviour* taught Truth, as Men *were able to bear it*; Mark 4. 33. and, he deferred the things which his *Diſciples* were not able to bear: *Joh.* 16. 12. His *Apoſtle* fed *Corinthian Babes*, with no more than *Milk*; 1 *Cor.* 3. 1, 2. The Doctrine of God was *delivered*, and it muſt be *preached*, πολυτρόπως, *by Parts and by Degrees*. Each Part, in its due Time and Place; according to Peoples Strength and Growth. The Divine

Com-

Command upon all *Stewards of Gospel-truth*, is this; *that they give unto every one his Portion*, or proper Part: *Rightly dividing*, or cutting out, *the Word of Truth*; 2 Tim. 2. 15. Neither is the *Earnestness* required in Contention for the Faith, *exclusive* of the greatest *Gentleness*, towards those we take in hand to *bring* unto it, and *settle* in it. No, but plainly it *includes* it; as it doth all *Christian Vertues* required by the Faith which we contend for. Of which, *Mildness* and *Tenderness* is a most conspicuous one: *Gal.* 6. 1. 2 *Tim.* 2. 25. Holy Earnestness imports no *Anger*, but what is *without* Sin. And there is no such, save what is against Sin: I say, against the *Sin*, and not against the *Person* of any Man. It is confessed; in propugnating the Christian Faith, the *Mixtures* that are required, be very exquisite and difficult. But, as we do want, we must ask them of God. The rare Mixture of *Knowledg* and *Courage*; *Discretion* and *Zeal*; *Zeal* and *Temper*; *Boldness* and *Meekness*; *Authority* and *Clemency*; *Power* and *Patience*; *Eloquence* and *Plainness*; *Seriousness* and *Sweetness*; *Gravity* and *Humility*. For,

If

If a Man strive for the Gospel, *yet is he* [illegible] *crowned except he strive lawfully*; i. e. according to Gospel-Law, and Rule: 2 Tim. 2. But lawfully he doth not strive, unless he observe the Laws for *Consideration of the Persons with whom he hath to do*; and for *Conformation of his Behaviour to the Needs of their Capacities and Tempers*. The first, is *Heb.* 10.24. *Let us consider one another*: The second, in *Jude*, v. 22, 23. *Of some have Compassion making a Difference*; *others save with fear, pulling them out of the Fire*. The great Apostle who could *thunder* when he saw cause for it, could also (as he commanded his *Timothy*) be exquisitely *tender* and gentle, and *meek*. How taught he the *Thessalonians*? *We were gentle among you*, saith he, *even as a Nurse cherisheth her Children*: *Being affectionately desirous of you, we were willing to have imparted to you not the Gospel only, but our own Souls*; 1 Thess. 2, 7, 8.

E. 8. *Keep your Eye where Moses his Eye was*; *Unto the Recompence of Reward*; Heb. 11. 26. He had respect thereto; ἀπέβλεπεν. The Compound Verb speaks

two

two things; he *looked off* from temporal Trifles, that enticed him to make another Choice than of the Reproaches of him who is the Soul of the Gospel. And he *looked fixedly* on God's Eternal Recompences; which did out-shine them, as far as the Sun doth a Glowworm. And, thus must all do, who will not consent themselves to do as much as nothing for the Faith once delivered to the Saints. It is in truth for their *own Fame*, and not for the *Christian Faith*, that other Men do come forth into the field, and keep the stir that they do make about Gospel-truth. For, as the Apostle argues; *Who goeth a Warfare any time at his own Charges?* 1 Cor. 9. 7. Or, who will desert the *Market* he might make at Home in Quietness; and go serve the King in War, if he expect not the *King's Pay*? Christ tells us, if we seek the *Honour that is from of what cometh from God only*, we cannot so much as *believe*; John 5. 44. Surely if we cannot *believe* it, we cannot find in our Hearts to *contend much for the Faith to be believed*. A fair Respect many seem to have for Gospel-truth; who,

yet;

yet, ſit ſtill, and let it ſhift for it ſelf, when a Storm riſes againſt it. Wanting Moſes *his Eye to the Reward*, they are like *Solomon's Sluggard*; afraid of being bitten by imaginary Lions. And moſt averſe from the *Pains* a Saint muſt take, the *Coſt* he muſt go to, the *Cenſures* he muſt come under, the *Liberties* he muſt forbear, if he ever advance the Chriſtian Faith. Look then, look to your *better and more enduring Subſtance in Heaven*, if you intend for the Goſpel's ſake to bear *the ſpoiling of your worldly Goods*; Heb. 10.34. If you would not be weary of holy Contention for it, (tho it be but for the *ſhort moment* of a very tranſitory Life) look not off from the *exceeding and eternal Weight of Glory*.

It was *for the Joy that was ſet before him*, that, *the Man Chriſt Jeſus endured the Contradiction of Sinners*; Heb. 12. And, for our parts, *Therefore* it is that *we labour, and ſuffer Reproach* for the Truth, *becauſe we truſt in the Living God*: We truſt him for the Recompence of Reward: 1 *Tim.* 4. 10. Knowing that the Members, as truly as Chriſt their

their Head, shall see of the Travel of their Soul, and be satisfied; Isa. 53. 11.

E. 9. *Be* Abraham's, *and* David's *under your own Roofs.* Abraham *commanded his Children, and his Houshold after him, to keep the Way of the Lord*; Gen. 18. 19. David *walked within his House with a perfect Heart; hated the Work of them that turned aside; would not know a wicked Person; would have the Faithful to dwell with him; would not suffer a Worker of Deceit to dwell in his House, or a Teller of Lies to tarry in his Sight*: Psal. 101. All things conspire to engage and encourage you, to a special Contention for the Faith in your Families. If here you are *idle*, it is not for the *Christian Faith's sake*, that you are any where *active*. Your Contention for it upon more publick Stages, seem to be more for *Contention's sake* than for the *Faith's sake*, if the Sword of the Spirit be not constantly here drawn. Here, where *your Authority* is most indisputable; *your Engagements* most sensible; *your Advantages* incomparable; *your Motives* innumerable. If here you do not join with

Michael against the *Red Dragon*, that is ready to devour the Souls that are your own, and ought to be unto you as your own; your highest *Profession of Faith* is but a *painted Sepulchre* over *rotten Bones*. *The Transgression* of so *unnatural Cessators*, and *inexcusable Slothfuls*, *saith within my Heart*, *There is no Fear of God before their Eyes!* As *Hezekiah* said of *Abimelech* and his Friends, respecting his Person, it must be said of these, respecting Religion; They *have hated it, and sent it away from them*.

Unto all *that name the Name of Christ*, I say as Lot to his *Neighbours*; *I pray you Brethren, do not so wickedly*. Hear me, O you *Masters of Families*; King *William* hath his Officers in every *Parish* of the Nation; and *God* hath you for his Officers in every *House* of it. If the King's Officers *corrupt* or *neglect* their Part of the Government, things will go very ill *in the State*. And if you who are God's Officers, rule not faithfully for God, all things will come to a sad pass *in the Church*. If you let down God's Government, and keep not up Truth and

and Peace in your Families, you set up the Devil for Commander in them, and chuse Error and Strife: Doing what in you is, to cast God's Government out of *England*. For, if Satan be Lord in all the *Families*, God's Dominion is lost out of the whole *Kingdom*. Wherefore, see that in every one of your Houses, *every* Soul be, *particularly*, led and drove, to embrace the Faith. Help the Cause of God against the Mighty, in the Soul of every Child and Servant. And, as your *Opportunities* are daily, let your *Actions* be so. In the Mouthes of the meanest of you, God's Grace can make Arguments, *like Arrows in the Hand of Giants*. And it is not unfrequently that it doth so, where a Family is made a constant Seat of War, against *Ignorance*, *Unbelief*, and *Disobedience*. Up then, and be doing; and see that none of the little Flocks, over which *the Holy Ghost hath made you Overseers*, be tainted. See, that, as *the Serpent beguiled Eve by his Subtilty*, *no Seducer corrupt their Minds from the Simplicity that ought to be toward Christ*; (τῆς πρὸς τὸν Χριστόν) 2 *Cor.* 11. 3. See, that *they*

follow no pernicious Ways, by reason whereof the Way of Truth shall be ill spoken of; 2 Pet. 2. 2.

Let not the *Ignorant* in your Houses keep ignorant for want of your instructing them. Nor the *Erroneous* keep in their Errors, for want of your recalling them. Nor the *Disobedient* persist in their Disobedience, for want of your reproving and warning them. Nor the *Babes in Christ*, remain weak in Faith, for want of your strengthning them. Nor the *Tempted* be overcome, for want of your assisting them. Lay out your selves for a perpetual Encrease of those *rare Houshold-goods*, mentioned 2 *Thess.* 2. 13. *Sanctification of the Spirit, and Belief of the Truth.*

E. 10. *Be Joshua's and Caleb's for holy Confidence; saying of Truth's Enemies, they are Bread for us; the Lord is with us, fear them not*; Numb. 14. 9. Error is a *guilty*, and a *cowardly* thing; and an *accursed*. A *Cain*, says one, *that fears that every Text that finds it* will slay it. Gospel-truth is a *Divine* thing; invincible, and blessed: *Blessed is he that blesseth it*,

it, and curſed is he that curſeth it. Error ſhall periſh: The Days of its Years are not always *threeſcore Years and ten*; and if by reaſon of *Fraud* or *Force*, any doth ſee *fourſcore Years*, yet, *it is ſoon cut off, and it flies away.* But, *Truth*, as Mount Zion *can never be moved.* It is *ever the ſame, and its Years fail not*; the *Goſpel*, as Men ſay of other *threatned things*, liveth long. And *all Generations ſhall call it bleſſed*; God having *magnified it above all his Name*; and ſworn, that, *As truly as he liveth, all the Earth ſhall be filled with the Glory of it.* Wherefore, its Friends do forget *Themſelves* and *It*; when, ſeeing the Swarms that the God of Flies ſendeth out againſt Goſpel-truth, they do admit the *Fear which hath Torment.* Such a Fear of its being *run down*, as *diſanimates* and *diſenables* them to do their Parts to *hold it up.* This ought not to be. For, our required *Contention* for it, is *earneſt*; and *earneſtly* none can fight, unleſs *Hope* give *Joy*, and *Joy* give *Strength.*

Let as many, therefore, as determine to *contend*, *ſtrive* and *wreſtle* for the

Truth of the Gospel, know the *Strength* of their *Cause*, and *Certainty* of its *Victory*. That, maugre all Opposition, it must *run and be glorified*. And, the time shall come, when *Kings and Queens* shall take it for their highest Honour to be *Nursing Fathers* and *Nursing Mothers* to the Interest of it. *The Lord* will, one day, so *give his Word, that great shall be the Number of them that publish it.* And, lest they be *wearied and faint in their Minds*, let all sworn *Souldiers of Truth*, that are in War against the Prince of Darkness, *sit down often, and consider with how many Thousands they are able to meet him.* For well they know, that God is Thousands, yea infinite Thousands, of most victorious Forces. And while they fight for God's Truth, *God is with them of a Truth.*

E. 11. *Do, as* Hezekiah; *who spake comfortably to all the Levites, that taught the good Knowledg of the Lord*; 2 Chron. 30. 22. Who *promised* them his *Favour*, and *performed* to them his *Promise*; as we have it, *ch.* 31. 4. The *Command* to contend for the Faith, *is exceeding broad*; and obligeth us, by *all lawful*

Means,

Means, to propagate and promote the Faith. Of the Means hereunto, there is not a greater, than the *just Encouragement* of such as *spend and are spent* in Truth's Defence: Such as plant the best *Batteries* against rampant *Errors*. And do specially *manifest* the *Folly*, *Falsehood*, and *Danger* of Seducers. Stopping their *Mouthes*; or, at least, the *Force* of their Pestilent Doctrines upon precious Souls. Unto such, every particular *Christian*, and all the *Churches* do owe their Thanks. And to let them go without our Thanks in the best Expressions, is to wrong the Truth together with its Champions. To starve both at once, the *Cause* and its *Advocates*. The *Advocates*, to whom the Truth hath to say, as he who is *the Truth* it self, once did; *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* When *Alexander* required the *Athenians*, to give up their Orators into his hands; *Demosthenes* told the People a very instructive *Fable*: The *Wolves* being at War with them, sent word to the *Sheep*, that, they were very desirous of Peace; and would

henceforth live at Quietness with them, provided they would now yield up to them their *Dogs*, which were the Make-bates: To which, the *silly Sheep* had no sooner agreed, but the *Wolves* made an *easy Prey* of them. The Application of this, is not hard: The Faithful are exposed to Ruine, when they foolishly give up their *Watchmen* and *Guards*.

Would you stand forth, when Gospel-truth calls, as *Jehu*, *Who is on my Side, Who?* Stand up then, and, as *Christians*, help with your *Bounty*; as *Magistrates*, help with your *Authority*; as *Fellow-Members*, help with your *holy Prayers*; as *deep Debtors*, help with all possible *Comforts*, those that fight the Lord's Battles. That contend, and teach you and your Children to contend, for the Faith which is your Life; *There was sore War in* Israel *all the days of* Saul; *and therefore when he saw any strong Man, or any valiant Man, he took him unto him*; 1 Sam. 14. 52. There will be sore War against *worse Philistines*, all our days. Let us, therefore, when we see any Man *strong*, and *valiant for the Truth*, take him

into

into high Heaven, and count him worthy of double Honour.

E. 12. *Perpetuate the great Apostle's Exercise; Of keeping a Conscience void of Offence toward God, and toward Men:* Act. 24. 16. *Contend* for the *Faith?* Alas, we cannot *have* it, but in a *pure Conscience!* It is too *heavenly a Manna*, to be held in any but such a *Golden Pot.* As *without Holiness no Man shall see the Lord*, so *without Holiness no Man can truly see this Gospel-truth, which is the Image of his Mind and Heart.* It is a great Word of our Saviour, *If any Man will do God's Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self*, Joh. 7. 17. q.d. If any Man's *Spirit* be right, and *Heart* be clean, and (thro' the Grace of God) bent to do the *Will* of God; tho' *base, or by-Ends* corrupting his *Intentions*; but his *holy Intentions* compelling *all other Ends* to serve that of God's Glory; this Man shall be led by the Spirit into *all necessary* Truth. He shall be able to make a Difference between Doctrine and Doctrine. As his *Ear tries his Words*, and his *Mouth tastes his Meats*, his *Heart shall discern*

cern Doctrines. Tho he be not of the *sharpest Understanding*, and *deepest Judgment*; nor able by *exquisite Argumentation*, and *subtle Reasoning* to sift out Truth; he shall have an inward *Spirit*, and *Spirituality of Judgment* whereby he shall judg of all things. Distinguishing between *Truth* and *Error*, as between the Relishes of things *Sweet* and *Bitter*. Between which, Men can put a Difference, tho they are no argute *Philosophers*. Nor able to dispute the Nature of the *first Qualities*, and of their *Compositions* to make this or that Taste.

Yet, let no Man mistake this Rule: And imagine every *Saint* to be *infallible in every Case*. For, every Hour of the Day we have Experiences of the contrary. And do find a wide Difference between *Saints* on this Earth, and *Angels* in Heaven. It is but *in part*, and that *a very small one*, that we do know. And, accordingly, it is very little that we do agree in, and knit together in the same Mind. All that is intended by our Saviour, is this; Godly Sincerity, is a most blessed *Advantage for discerning of all Truth*; and finding out the

smallest

smallest Line of Partition, between it and its Opposites. And it hath annexed to it a *Promise of Infallibility it self, touching Truths to Salvation necessary.*

Insomuch, that, if we would *have* or *hold* St. *Paul's Faith*, it is indispensably necessary that we *have St. Paul's Conscience*, His *Exercised* Conscience; his Conscience, *on the right Object*, exercised upon our own Hearts and Lives. His Conscience, *unto the right Ends*, thereon exercised; even the Detesting and Departing from *all* Offences, at *all* Times, and in *all* Things. And, this, *in the right Order*, also; first studious of *honouring* and *pleasing* God, and nextly of walking most *innocently* and *beneficially* to Men. Spiritual *Rickets* are a most deformed and deadly Disease. Religion that has a *large Head*, and a *wide Mouth*, with a *narrow Breast* and *small Feet*, is always a *Monster*, and *shortliv'd*. When a Man's *Lusts* are *masterless*, and his *Conversation* is *licentious*; his *Knowledg*, tho it be radiant as the *Sun*, does only *tan* and *discolour* him. And, tho it may *illuminate others*, yet it doth himself no more good, than a Can-

dle

dle doth to the Lanthorn; which first *foots* and *blacks* it, and at last *burns* it. In short; there be *damnable Lusts* as well as *damnable Heresies*; and *heretical Manners*, as well as *heretical Doctrines*. Nor do any Words so strongly *maintain*, as evil *Works* do *deny* the Faith. He that doth not *walk in the Truth*, is no Witness of it; how much soever he talks for it. No, but, he makes it void; and tempts the World to think it a *Chimera*. On the other-hand; so it is, that, *holy Conversations* are incomparably the most *powerful Sermons* for the Faith. These are the *Artillery*, wherewith the *strong Holds of Error* are to be beat down: 1 Pet. 2. 12. *Let your Conversation be honest among the Gentiles; that they may by your good Works be brought to glorify God*; Mat. 5. 16, *&c. So is the Will of God, that by Well-doing* (more, of the two, than by Well-speaking, or Writing) *we put to silence the Ignorance of foolish Men*; 1 Pet. 2. 15. The Truth has no *guardian Angels*, but such as teach and commend it by their *Examples*. *Be thou an Example, in Word and in Conversation*, saith the Apostle to his *Timothy*; 1 Tim. 4. 12.

4. 12. An ill Life will give it, Wounds, which will not be healed by the *best Sermons*. *Paint*, is easily laid on, and sooner rubbed off. *Engraving*, is long a getting in; but it is longer a wearing out. This Men do know; and if they see Levity and Vanity, instead of *Holiness to the Lord*, in our Words and Ways; they will never believe us *Engraved*, or more than *Painted*, with the Faith. And, as Painted Pageants, they will despise us, and our Teachings. Excellently saith Bp. *Wilkins*; "It is true, that we must "take heed of *resting in* Moral Attain-"ments; but on the other side, we "must take heed also of *coming short* of "them. Wherefore,

Let all that profess to militate for the Truth, *depart from Iniquity*: Let *our Superiors* remember Dr. *Hammond*'s Words, in a Sermon before K. *Charles* the First; viz. *That he would be routed in all his Designs, while God-damn-me led the Van, and the Devil-confound-me brought up the Rear!* Let the *Tribe of Levi* consider, that if the *Thummim* be not added to the *Urim*, God will *make them contemptible and base before*

all

all the People. Let the *whole Church* of God, *every Member* of it, lay to heart Christ's aweful Words; *The Servant, which knew his Lord's Will, and did not according to his Will, shall be beaten with many Stripes*; Luke 12. 47. *Let Ministers and People* remember, that the *Star* which did *light* the Men of the East, did also *move* and *lead* them unto Christ. And let all, both *labour* and *pray* that the Will of God may be *done* as well as *known*: Even *on Earth*, as it is *in Heaven*. In Heaven, by those *his Ministers*, whereof every one does *do* his Pleasure.

Then, shall not our *Contentions* for the Faith *be in vain*. Neither *Magistrates*, *Ministers*, or *Private Christians*, shall complain that they *toil, and take nothing*. When these Rules are observed, the *Common Prayers* of all serious Christians will be heard; God will arise, and the Enemies of his Truth will be scattered. *Anti-christian* Darkness and *Pagan* will be dispelled; the Mouth of Heresy be stopped; the Folly of Men of corrupt Minds, and reprobate concerning the Faith, will be made manifest. Our Laws

against

againſt Profaneneſs, will no longer then be as *Cobwebs*; to catch no more than the *leſſer Flies*, if them. Our *Sermons* and *good Books*, as contemptible *Clay and Spittle* as now they are eſteemed, will become notable Eye-ſalves. Our *Counſels and Advice*, will then be made to take, as *Abigail's* did with *David*. Our *Perſuaſions* and *Intreaties*, will then overcome *profane Eſau's*; as, of old, holy *Jacob's* did. Our *Rebukes*, will then both humble and reform the *erroneous* Men; as the famed One of *Amphilochius*, turned the Emperor *Theodoſius*. The moſt inſolent atheiſtical *Scoffers* will then be ready, (when Chriſtians ſhall thus appear like themſelves) to worſhip them as Gods in the Likeneſs of Men; as the People of *Lyſtra* were, to do Sacrifice to *Paul* and *Barna-*

Theodoſius, *favoured the Hereticks that denied Chriſt's Godhead. That* Biſhop *paſſed a Slight on his Son, becauſe he ſo diſhonoured God's Son. The enraged* Emperor *commanding it, the Officers haſted to drag the* Biſhop *out of Doors. The* Biſhop *looks toward the* Emperor, *and bids him expect to be juſt ſo treated himſelf, by the God whoſe Son he blaſphemed. The* Emperor *hears and ſtares; calls back the* Biſhop, *begs Pardon, and makes a ſevere Law againſt the* Arians.

holy Converſations are
the leaſt convincing Miracles.) In
theſe, the Goſpel-word will then *run*
and be glorified. Its Adverſaries will be
unable to exclaim; *the Hand of the God of*
Iſrael is againſt us and our Errors. The
Chriſtian Faith will no more be ſo cut
in pieces, and mangled, *like the Levite's*
Concubine, as it hath been for many
Ages. It ſhall, as its Author, be *highly*
exalted by God, and have *a Name given it*
above the Names of every Doctrine: Joy
ſhall be in the Preſence of God's Angels
above, for this. And for this, his Family
on Earth, ſhall ſay as the Apoſtle;
Thanks be to God, who always cauſeth us to
triumph in Chriſt, and maketh manifeſt the
Savor of his Knowledg by us, in every
Place! Amen, Amen.

FINIS.